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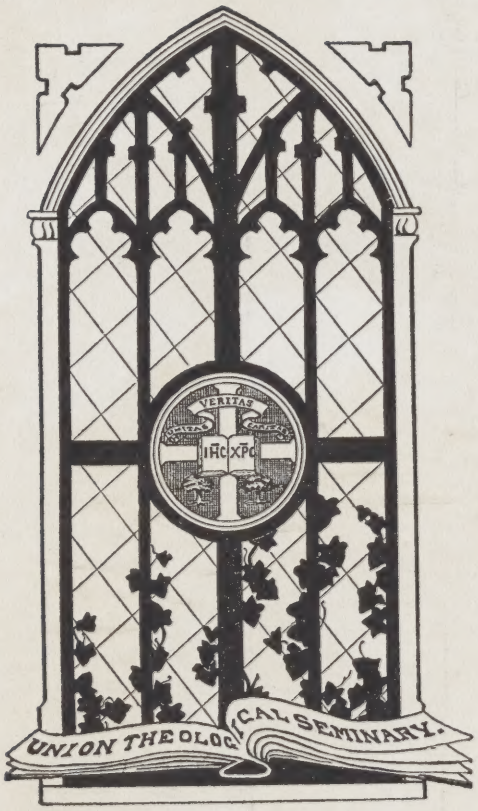

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THE

UNION THEOLOGICAL SEMINARY

IN THE

CITY OF NEW YORK:

HISTORICAL AND BIOGRAPHICAL SKETCHES OF ITS FIRST FIFTY YEARS.

BY

GEORGE LEWIS PRENTISS.

Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. Ὁ κύριος ἐγγύς.

PHIL. iv. 5.

NEW YORK:
ANSON D. F. RANDOLPH AND CO.
1889.

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PREFACE.

THIS volume, prepared by request of the Board of Directors and Faculty of the Union Theological Seminary in the City of New York, contains the address, a portion of which was delivered at the Semi-centenary of the Institution, on December 7, 1886, and also biographical sketches of the men whose names as Founders, Directors, Benefactors, and Professors are identified with its history. I regret that, owing to protracted ill health, as well as to difficulty in obtaining the requisite material for many of these sketches, the publication of the work has been so long delayed, and that for the same reason it falls far short of what I desired to make it.

Not long after the celebration, President Hitchcock, who took a deeper interest in it than any one else, suddenly departed this life; a loss soon followed by that of two of the oldest Directors. It seems fitting that some notice of them also should appear in this volume, although the record of their death belongs to the second, and not the first, half-century of the Seminary.

NEW YORK, *September* 24, 1889.

JN 64

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Part First.

HISTORICAL ADDRESS

Delivered in Adams Chapel,
December 7, 1886.

FIFTY YEARS

OF THE

UNION THEOLOGICAL SEMINARY

IN THE CITY OF NEW YORK.

I.

THEOLOGICAL SEMINARIES IN THE UNITED STATES.

THE THEOLOGICAL SEMINARY in this country may be regarded as one of the characteristic institutions of American Christianity. It is mainly the growth of our own soil during the present century. There are in the United States not less than one hundred and forty schools of divinity, only two or three of which date further back than 1800, and more than half of which have been organized within the last forty years. These schools represent all Protestant denominations, as well as the Church of Rome, and they are found in every part of the Union. In them the spiritual guides and teachers of the American people are chiefly trained; not only ministers of the Gospel in the strictest sense, whether bishops, pastors, or evangelists, but editors of the

religious press, college presidents and professors, secretaries of ecclesiastical boards and other associations for advancing the kingdom of God on earth, are mostly graduates of these institutions. It is not too much to say that our theological seminaries, to a very large extent, have in their keeping the most precious interests of faith, piety, and sacred learning in the United States. While differing radically as to polity and doctrine, they are nearly all agreed in asserting the divine origin and claims of Christianity, the ruling authority of the Holy Scriptures, the spiritual nature and destiny of man, as also the vital connection between his character and manner of life here and his eternal well-being. Their influence in the whole domain of belief and conduct is both formative and controlling. In the matter of education for the ministry they show a revolution like that which has taken place in other great spheres of professional training. The divinity schools of the last century were mostly in the studies and parishes of eminent theologians, who at the same time were often country pastors, — such men, for example, as Bellamy, Smalley, Hopkins, and Emmons in New England; the divinity schools of the present are in or near the great centres of population, where the throbbing, busy life of the nation is going on; they are permanent institutions of sacred learning.

II.

ORIGIN AND DESIGN OF THE UNION THEOLOGICAL SEMINARY.

We celebrate to-day the Fiftieth Anniversary of the Union Theological Seminary. In reviewing its history I shall touch only briefly upon the points so fully treated by my colleague, President Hitchcock, in his address at the dedication of these buildings two years ago. It is not my business to "gild refined gold." The character of an institution, like that of an individual, is apt to be determined in its origin and early years. Certainly, this has been the case with the Union Seminary. It is now essentially what, fifty years ago, it was intended to be. It has, indeed, grown and prospered far beyond the hopes of its founders; but it has grown and prospered largely along the lines they marked out, and in the spirit in which it was planned. The time and the circumstances of its beginning were alike fortunate, — I should rather say, providential. Had it been established seven or eight years earlier, as almost happened, it would have been in direct antagonism to another seminary. Had it been established, on the other hand, a few years later, its design would in all probability have been far less catholic, if not distinctly partisan. In a letter dated New York, June 5, 1827, the

Rev. Dr. John Holt Rice of Prince Edward County, Virginia, one of the best and wisest men in the Presbyterian Church of that day, makes this striking statement: —

> While all the brethren appear to regard me with great personal affection, neither of the parties are entirely cordial to me. The Princeton people apprehend that I am approximating to Auburn notions; and the zealous partisans of New England divinity think me a thorough-going Princetonian. So it is! And, while there is much less of the unseemly bitterness and asperity which brought reproach on the Church in past times, I can see that the spirit of party has struck deeper than I had ever supposed. And I do fully expect that there will be either a strong effort to bring Princeton under different management, or to build up a new seminary in the vicinity of New York, to counteract the influence of Princeton. One or the other of these things will assuredly be done before long, unless the Lord interpose and turn the hearts of the ministers.

In another letter, dated June 15, he writes: —

> I should not be surprised if, next year, we should hear of a seminary for the vicinity of New York. I cannot tell you in a letter all that I have learned here, but you shall know when I see you.

Dr. Rice does not name the ministers who, he says, contemplated building up a new seminary to counteract the influence of Princeton. It is plain, however, that he could not have had in mind the most of those who eight years later took part in founding this institution; for they were not then settled in New York.

The period between 1827 and 1836 abounded in trouble to the Presbyterian Church. More and more the theological atmosphere became charged with suspicion and bitterness. Old quarrels grew sharper than ever. New quarrels sprung up. During these years the controversies about "New Divinity," "New Haven Theology," "New England Divinity," "New Measures," "Protracted Meetings," "Ecclesiastical Boards," "Voluntary Societies," and the like, were in full blast. The memorable trials of George Duffield, Albert Barnes, and Lyman Beecher for heresy belong to the same period. These controversies and heresy trials — to say nothing here of the slavery question — aroused passions that wrought powerfully in two ways; while hastening the division of the Presbyterian Church, they at the same time impressed not a few thoughtful and good men, especially among the laity, with a deep feeling of the evil effect of such strife upon the interests of Christian piety and evangelism, — a feeling intensified by the great revivals of 1829–33. To men of this class the heated discussions of the day were exceedingly distasteful. "The evangelical men," wrote Dr. Rice in 1829, "are disputing, some for *old* orthodoxy, and some for *new* metaphysics."

But meanwhile the conflict waxed more violent. Among the advocates of "old orthodoxy" some were very dogmatical and overbearing in their tone; the advocates of "new metaphysics," on the other hand,

were tempted to retort in a spirit anything but conciliatory. Nor was the strife confined to the pulpit and the religious press: it invaded meetings of Presbytery, Synod, and General Assembly, and became at length a determined struggle for ecclesiastical supremacy. Two years before this struggle culminated in the great disruption of 1838, the Union Seminary was planned and organized. But although built up in troublous times, it was as a training school and rallying point for men of peace, not of war.

It is the design of the founders to provide a Theological Seminary in the midst of the greatest and most growing community in America, around which all men of moderate views and feelings, who desire to live free from party strife, and to stand aloof from all extremes of doctrinal speculation, practical radicalism, and ecclesiastical domination, may cordially and affectionately rally.

III.

THE FOUNDERS OF THE UNION THEOLOGICAL SEMINARY AS PLANNED AND ORGANIZED.

Such was the design of the founders, as described by themselves. Who were the founders of the Union Theological Seminary? Fortunately, its official records furnish a clear answer to the question. And it seems to me only right that on this occasion these records should be allowed to speak for themselves. Here are the minutes of the earliest formal meeting: —

NEW YORK, October 10, 1835.

At a meeting of a few gentlemen convened, by mutual understanding, at the house of Knowles Taylor, Esq., to take into consideration the expediency of establishing a Theological Seminary in the city of New York.

Present:

Knowles Taylor, Esq.	Rev. Absalom Peters, D. D.
Richard T. Haines, Esq.	Rev. Henry White.
Abijah Fisher, Esq.	Rev. William Patton.
William M. Halsted, Esq.	Rev. Erskine Mason.
Marcus Wilbur, Esq.	

Opened with prayer.

Knowles Taylor was called to the chair, and the Rev. Erskine Mason was appointed Secretary. After a free interchange of views upon the subject, it was unanimously

Resolved, That it is expedient, depending on the blessing of God, to attempt to establish a Theological Seminary in this city.

Resolved, That a committee be appointed as a "Committee of Ways and Means" to take this subject into further consideration, with power to call a meeting as soon as they shall be able to report.

Messrs. K. Taylor, R. T. Haines, and W. M. Halsted were appointed this committee.

Adjourned. Concluded with prayer.

ERSKINE MASON, *Secretary.*

The second meeting was held on October 19, 1835, when in addition to those already named there were present Fisher Howe, John Nitchie, Lowell Holbrook, James C. Bliss, M. D., and Cornelius Baker. Again Knowles Taylor was called to the chair, and the Rev. Erskine Mason was appointed Secretary. The Committee of Ways and Means having reported

progress and been continued, the minutes proceed as follows: —

Resolved, That a committee be appointed to draft an exhibit of the reasons calling for the contemplated institution, and also an outline of a plan of instruction to be pursued. The Rev. Messrs. Mason, Peters, Patton, White, and John Nitchie, Esq., were appointed as this committee.

Resolved, That a committee be appointed to suggest the best mode of organizing a board of directors for this institution. Messrs. Taylor, Nitchie, Baker, and Halsted, and Rev. Dr. Peters, were appointed this committee. Adjourned to meet on Monday, 26th instant, at 7½ o'clock, at the house of Knowles Taylor, Esq.

Concluded with prayer.

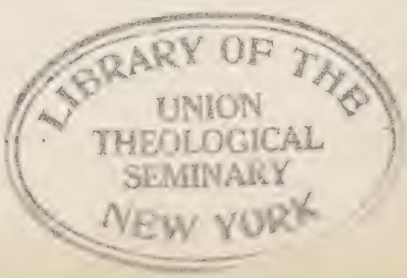
ERSKINE MASON, *Secretary*.

Let me speak briefly of these men and of their qualifications for the task before them.

ABSALOM PETERS stands first among the four ministers of the Gospel. He belonged to an old Puritan stock, learned in his boyhood, on a New Hampshire farm, how to endure hardness, and grew up in such physical soundness and vigor that until more than threescore and ten years old he is said never to have known a sick day. The high reputation which he enjoyed at this time may be inferred from the fact, that on the retirement of Dr. Griffin, in 1836, Dr. Peters was chosen to succeed him as President of Williams College. Upon his declining the call, Mark Hopkins was appointed. He possessed a keen intellect, strong will, patient energy, and uncommon

administrative ability, combined with literary culture, good learning, and whole-hearted zeal for the advancement of Christ's kingdom in the world; nor was he without a touch of the poetical temperament. In the ecclesiastical conflicts of fifty years ago, he took rank among the leaders. Had he devoted himself to a military career, as at one time he intended, his name might have become famous as a general; and he was equally fitted to win a foremost place at the bar, on the bench, or in political life. Cool, sagacious, fearless, and master of his case, he was well qualified to cope on the floor of the General Assembly, as he did in the stormy sessions of 1836–37, with such debaters as John and Robert J. Breckenridge and William S. Plumer.

The opponents of voluntary societies and of New England ideas regarded Dr. Peters with no little dislike, as well as fear. At the "nod of the arch-magician," as he was called, votes were supposed to be given or withheld in the General Assembly. I remember how in my boyhood the changes were rung upon his name as an adroit ecclesiastical manager and wire-puller. He was equalled by few men of his generation, I doubt if any one surpassed him, as an organizer and advocate of Home Mission work in the United States; and the same qualities that made him so useful as a founder and early secretary of the American Home Missionary Society, rendered him invaluable as one of the founders of the Union



Theological Seminary. He was on the committee to set forth the design of the institution, and propose a plan of instruction; he was a member of the committee on organization, and he was chairman of the committee which prepared the constitution. This Seminary is bound to hold the name of Absalom Peters in lasting honor.

Henry White is the second name. He was at this time pastor of the Allen Street Presbyterian Church, to which he had been called in 1828. I shall have occasion to speak of him later as a Professor in the Seminary. His services as one of its founders were of the utmost value. There can be no doubt that, in the various meetings and consultations which issued in its establishment, he exerted a constant, wise, and shaping influence. He possessed an uncommonly sound judgment, was at once prudent and sagacious, had great tenacity of purpose, and enjoyed in a high degree the confidence of the laymen who were enlisted in the movement. Several of them were his intimate friends and elders in the Allen Street Church.

William Patton is the third name. He was a man of large and generous views, strong in his convictions of right and duty, as well as bold in asserting them; a natural enemy of wrong, oppression, and intolerance; one of the earliest and ablest advocates of the temperance reform; an ardent patriot, whether at home or abroad, and a firm believer in the providential mission and destiny of the American people.

He suggested the assembling of the convention which in 1846 organized in London the Evangelical Alliance, and went himself as a delegate from America to that convention. As one of the founders of this institution, he is in a special manner entitled to our remembrance to-day. If not the first to suggest a theological seminary in the vicinity of New York, he seems to have been the first to suggest one in New York itself. In a letter to the Rev. Edwin F. Hatfield, D.D., written in 1876, he relates that Dr. Peters called upon him one day to consult him as to the best disposition of some funds, which Mr. H., a well known gentleman, held in his hands and desired to appropriate to a good object.

I at once said, "Let the funds be given to commence a theological seminary in this city," for I had been thinking on this subject. Dr. Peters said, "That will never do, it is no place for a seminary," and made a number of objections. I then argued the matter with him, to prove that a great city is exactly the place, as furnishing enlarged and available means of support to the indigent, by teaching singing in churches, playing on organs, etc.; also means of practical usefulness, while studying, bringing the student away from the cloistered life of the colleges and seminaries in the country, and introducing them into the masses of men among whom they must work as ministers; that it would be a good trial of their piety and fidelity, and that, if any failed, it would be better to have them fail then than later. I so far overcame Dr. Peters's objections as to name the plan to Mr. H.[1] We called in the

[1] Mr. H., however, seems not to have regarded it with favor, for the funds in his hands were never obtained.

counsel of R. T. Haines, Wm. M. Halsted, and perhaps C. O. Halsted. The result was the determination to raise $75,000, that is, $15,000 a year for five years, as *an experiment;* and if, at the end of this time, the experiment was not successful, then to close up, but if successful, to go on.

Dr. Patton adds, that he personally secured $50,000 of the original subscription, by application to moneyed men, and by argument convincing them of the desirableness of the plan. To show his confidence in the scheme he himself subscribed $500. He was active also in all the early meetings; his views were definitely embodied in the preamble to the constitution of the Seminary, and for many years he was a most efficient member of its Board of Directors.

Erskine Mason is the fourth name. His father was the renowned Dr. John M. Mason, the friend of Alexander Hamilton, an eminent divine, and one of the first pulpit orators of the age. To Erskine Mason, then thirty-one years old, was assigned the task of giving written expression to the views and aim of the founders of the Seminary. Nor was there, perhaps, another man in the Presbyterian Church better qualified for the task by training, solid sense, intelligent zeal for the cause of Christian truth and learning, freedom from theological partisanship, greatness of soul, and the habit of taking wide, far-reaching outlooks in the interest of the Gospel.

Notwithstanding his modesty and reserve, he swayed men's minds alike by innate force of charac-

ter and by the strength of his judgment. Such masters in the law as Chancellor Kent and George Wood of New York, and Randall and Meredith of Pennsylvania, were glad to take counsel with him in the legal discussion and contest that followed the disruption; and there was no one, we are told, to whose advice they and his brethren paid so much of respectful deference. The preamble to our constitution, as I have intimated, was prepared by him; and although aided in committee by Drs. Patton, Peters, and White, and that excellent layman, John Nitchie, it must yet be regarded as essentially his work. Its tone of wise moderation, its dignity and condensed vigor of thought and expression, and its whole spirit, are characteristic of him. "Nothing, my brethren, is great in this world but the kingdom of Jesus Christ: nothing but that, to a spiritual eye, has an air of permanency." This grand sentiment, uttered in one of his sermons, inspired him in setting forth the design of the new seminary.

Such were the four ministers to whom we owe today so large a debt of grateful recognition. One of them was a native of New Hampshire, and one of Pennsylvania; the other two were natives of New York. All four had pursued their theological studies at Princeton, either wholly or in part. Two of them were at the time pastors; one, secretary of the Central American Education Society; another, secretary of the American Home Missionary Society; while all were deeply imbued with the spirit of home and

world-wide evangelism, which so signally marked the times.

Associated with these eminent clergymen as founders of the Union Theological Seminary were some of the most prominent Christian laymen of New York and Brooklyn.

Knowles Taylor stands first in the list. It is praise enough to say of him, that before reaching the age of thirty he had been an intimate friend and correspondent, as well as trusted counsellor, of Dr. John Holt Rice, of Virginia. Dr. Rice's memoir of his brother, James Brainerd Taylor, — a young man of extraordinary piety and zeal to win souls for Christ, — is doubtless known to many of you. Years before, Mr. Taylor had taken a lively interest in the Union Theological Seminary in Virginia, contributing liberally toward its endowment, and becoming familiar, through the letters and conversation of Dr. Rice, with the claims and importance of such institutions. He was, I think, one of the founders, and almost from the first had been the treasurer of the American Home Missionary Society. The first formal meeting of those interested in the question of establishing a theological seminary in New York, as we have seen, was held at his house.

The name of Richard T. Haines follows that of Knowles Taylor. In mentioning this honored name, I am tempted to stop and ask myself the question, whether without Richard T. Haines the Union Theo-

logical Seminary in New York would ever have existed, — whether, at all events, it would have long continued to exist. And if the name of WILLIAM M. HALSTED be joined to his, the question would not be a fanciful one. These two noble men — partners in business and partners in the service of Christ — were pillars of strength to the infant institution. As their liberality and wisdom helped to found it, so through years of poverty and trial they joined hands in sustaining it. They were among the most solid merchants of New York; their house remained upright even amidst the financial cyclone of 1837; and the qualities that gave them their steadfast position in the mercantile world — the same persistent energy, prudence, and fidelity — were exercised in behalf of the Union Seminary. For thirty years Mr. Haines was President of its Board of Directors; for five and thirty years one of its most judicious and efficient friends. From the moment when Drs. Patton and Peters together sought his counsel to the day of his death, his devotion to it knew no change except to grow stronger. Mr. Halsted was Treasurer of the Seminary from its beginning until 1845; and in this capacity watched over its interests as if they had been his own.

ABIJAH FISHER was already well known in the religious and benevolent circles of New York. From the first he was a Director of the Seminary, and as such rendered it faithful service for nearly a quarter of a century.

Marcus Wilbur was a warm-hearted Christian merchant, — an elder in the Bleecker Street Presbyterian Church. I have a pleasant remembrance of him as, twenty years later, my own parishioner and friend. But his connection with the founding of Union Seminary was very slight. His name occurs but once in its records.

At the second meeting, when the two committees on the design and plan of instruction of the contemplated institution, and on its organization, were appointed, five additional laymen, as we have seen, took part in the proceedings. One of them, Fisher Howe, was a member of the Board of Directors from the beginning until his death, in 1871, — a period of thirty-five years. The Seminary had no truer friend. In manifold ways he rendered it important service. He had the instincts of a scholar, and was in special sympathy with the spirit of investigation in all departments of Biblical study and research. Of him, and of John Nitchie, James C. Bliss, and Cornelius Baker, I shall speak elsewhere. Lowell Holbrook appears to have taken no further part in the movement.

I have briefly sketched the men who originated and planned this school of divinity. But it had still other founders, — the men who, approving of the plan, adopted it as their own and helped to carry it into effect. This brings us to the organization and actual establishment of the Seminary. No sooner was the plan completed than other leading Presbyterian min-

isters, together with other leading laymen of New York and Brooklyn, were invited to join in the movement. The most of them accepted the invitation, and were present at one or all of the next three meetings. Among this number were such clergymen as Thomas McAuley, Thomas H. Skinner, Ichabod S. Spencer, William Adams, John C. Brigham, Asa D. Smith, and Henry G. Ludlow; and such laymen as Charles Butler, Caleb O. Halsted, John L. Mason, Norman White, and Anson G. Phelps.

At the fourth meeting, held on November 3, after a free interchange of views, it was again "Resolved unanimously that it is expedient, depending on the blessing of God, to attempt to establish a theological seminary in this city." At this meeting the committee on organization was empowered to nominate suitable persons for directors of the new institution.

At the fifth meeting, held on November 9, the report of the committee on the best mode of organizing a Board of Directors having been made and adopted, the following clergymen, nominated by this committee, were elected Directors; namely, Thomas McAuley, Thomas H. Skinner, Henry White, E. Mason, I. S. Spencer, Absalom Peters, William Patton, William Adams, E. P. Barrows, H. A. Rowland, W. W. Phillips, and John Woodbridge. Drs. Phillips and Woodbridge declined; all the rest accepted.

At this same meeting the Committee of Ways and Means reported that "the establishment of the Semi-

nary would involve an expense of $65,000, or $13,000 per annum for five years, supporting during that period all the Professors, and at its expiration leaving a building and a library entirely free from debt." A subscription paper was thereupon presented to the meeting, and the sum of $31,000 was subscribed.

At the sixth meeting, held on November 16, Dr. Gardiner Spring, pastor of the Brick Church, then in the height of his influence and usefulness, was elected a Director; but after attending the next meeting, he declined the appointment.

The following laymen were also elected; namely, Knowles Taylor, R. T. Haines, William M. Halsted, Micah Baldwin, Cornelius Baker, Charles Butler, John Nitchie, Fisher Howe, Joseph Otis, Leonard Corning, and Abijah Fisher. Later, Caleb O. Halsted, Pelatiah Perit, and Zechariah Lewis were added to the number. These ten clergymen and fourteen laymen constituted the first Board of Directors; no others were appointed until 1837.

IV.

THE SEMINARY EQUIPPED AND OPENED FOR INSTRUCTION. ITS EARLY TRIALS AND STRUGGLE FOR EXISTENCE.

One of the most interesting documents in our archives is the original subscription-book. The first four names are Knowles Taylor, William M. Halsted, Richard T. Haines, and Cornelius Baker, against each

of which stands the sum of $5,000, — a large sum in those days. Other names follow, that were widely known and honored then, and some of which are far more widely known and honored now; such names as Charles N. Talbot, S. S. Howland, George and Nathaniel Griswold, Russell H. and Rufus Nevins, Anson G. Phelps, William E. Dodge, Charles Butler, Thomas H. Skinner, Henry White, William Patton, George P. Shipman, W. W. Chester, Norman White, P. Perit, F. Howe, David Leavitt, Leonard and Jasper Corning, John G. Nelson, Gurdon Buck, L. Holbrook, T. McAuley, Joseph Otis, John L. Mason, Z. Lewis, E. W. Morgan, Alfred Edwards, G. T. Robbins, Abijah Fisher, Frederick N. Marquand, and Joseph Brewster. The subscriptions were to be binding upon reaching $60,000. Fifty thousand dollars had been secured when the great fire occurred, on the night of December 16, 1835, by which more than five hundred buildings in the wealthiest section of the town and $17,000,000 of property were destroyed. In spite of this appalling calamity the steadfast purpose of the founders remained unshaken. At a meeting held on January 11, 1836, the Committee of Ways and Means reported: "Notwithstanding the late calamity which has befallen our city in the destruction of so large an amount of property by fire, the subscription in aid of the Seminary is now binding, amounting to the sum of $61,000."

On the evening of January 18, 1836, the first meet-

ing of the Board of Directors was held at the house of the American Tract Society, in Nassau Street. At this meeting it perfected its own organization by the choice of officers for the year, appointed its committees, and proceeded forthwith to business. The name of the new institution was "THE NEW YORK THEOLOGICAL SEMINARY." Of the measures which were taken to give it a "local habitation," I borrow the following interesting account from Dr. Hatfield's *Early Annals of Union Theological Seminary*, published in 1876.

A plot of ground, two hundred feet square, between Sixth and Eighth Streets, extending from Greene to Wooster Streets, four full lots on each street, was selected. It formed a part of the property of "the Sailors' Snug Harbor," which shortly before had been located in the old Randall mansion on Broadway, above Ninth Street. It was subject to an annual ground-rent of eight hundred dollars. The lease was purchased for eight thousand dollars. The locality was well up town, quite on the outskirts of the city. Population had been speeding from what was then familiarly known as Greenwich Village, along the Hudson River, northward; and, in like manner, along the Third Avenue, on the eastern side of the city. A few improvements had been made along the Bloomingdale Road from its junction with the Bowery Road, at Seventeenth Street, to the House of Refuge, which stood at the starting-point of the old Boston Road, on the westerly side of the present Madison Square, extending to the present Broadway, and covering the site of the Worth Monument. Union Place, now Union Square, had just been opened, at the forks of Broadway and the Bowery, but was still unimproved. Eighth Street, and a few of the parallel streets above, opened but a few years before, were beginning to exhibit some evidences of

substantial improvement. With these exceptions, vacant lots, unpaved streets, primitive roads and lanes, open fields, and country seats, many of them highly cultivated and of considerable extent, covered the island to the north, as far as the ancient Dutch village of Harlem. The New York of that day scarcely extended above Tenth Street, the original terminus of Broadway. Beyond was the open country.

The General Theological Seminary of the Protestant Episcopal Church, some ten years before, had been erected far out of the city, and near it, on Twentieth Street, an Episcopal chapel (St. Peter's) of small capacity had been erected in 1832. Old "St. Mark's" occupied its present site on Tenth Street, near Second Avenue. Two or three mission stations, in advance of the population, were struggling for a foothold in the outlying districts. Excepting these, not a church edifice of any description was to be found on the island, below the villages of Bloomingdale and Harlem, above Tenth Street. A new Presbyterian church had just been erected in Mercer Street, near Eighth Street, which for many subsequent years was the "Up-town Church" of the denomination. The stately structure erected for the University of the City of New York, on the block below the new purchase, had just been occupied in part, but was not fully completed. Wooster Street had just been extended to Fourteenth Street, and the part above the University widened and called Jackson Avenue, — a name shortly after exchanged for University Place. The location was deemed quite eligible, near enough to the business portion of the city, and sufficiently remote for a quiet literary retreat.

The next step was to secure a permanent corps of instructors. For the chair of Theology the Rev. JUSTIN EDWARDS, D. D., was chosen; and for the chair of Biblical Literature, Prof. JOSEPH ADDISON

Alexander, of Princeton. Both appointments were declined. The Rev. Henry White, pastor of the Allen Street Church, was then called to the Theological chair; and Dr. Thomas McAuley to that of Pastoral Theology and Church Government, with the position of President of the institution. The chair of Biblical Literature was now offered to Prof. George How, of the Theological Seminary at Columbia, S. C.; and upon his declining, Edward Robinson, D. D., formerly of Andover, Mass., received and accepted the appointment. Several clerical members of the Board consented to act as Professors Extraordinary. Late in November, the recorder was authorized to announce to the public that on Monday, the 5th of December, 1836, the Seminary would be opened for instruction. On that day, accordingly, thirteen young men appeared at the house of the President, No. 112 Leonard Street, and were duly enrolled as students of divinity. For two years the institution was necessarily more or less "peripatetic." "Now," says Dr. Hatfield, "the young gentlemen are seen wending their way to the house of the President, in Leonard Street; the day following they have gathered at the residence of Prof. White, No. 80 Eldridge Street; the third day finds them at the rooms of the Presbyterian Education Society, No. 116 Nassau Street, drinking in the erudition of Prof. Robinson; or, in his absence, profiting by the genial instructions of the scholarly George Bush, at his study, No. 115 Nassau Street; and again

they are to be found gathered about the polished and enthusiastic Skinner, in his quiet retreat in the chapel of the Mercer Street Church."

But, in spite of these disadvantages, ten additional students were enrolled in the course of the first year. At the close of the second year fifty-six names were on the Seminary roll. At the opening of the third year, the catalogue, now for the first time printed, showed a total of ninety-two students, thirty-two of them Juniors. Thus in about three years from the earliest meeting at the house of Knowles Taylor, October 10, 1835, the new Seminary had grown into the third institution of its kind in the land, only Andover and Princeton outranking it. Sudden growth, however, is not always healthy growth. The Union Seminary owes, perhaps, quite as much to the sharp trials as to the brilliant success which attended its early years. Let us dwell a little here upon these trials. They were such, essentially, as almost always mark the beginning of a great work for Christ and the Church. Bitter as they were at the time, we can now look back upon them as a wholesome discipline to the youthful institution. Dr. Hatfield thus refers to them: —

> The plans having at length been completed and approved, contracts were made for the erection of a Seminary building on University Place, and of four Professors' houses in the rear, on Greene Street. Early in March, 1836, the work was fairly begun, but with utterly inadequate resources. The original

subscription had reached nearly seventy thousand dollars; but the first instalment, payable June 1, 1836, had yielded scarcely more than ten thousand dollars, four fifths of which had been required for the purchase of the lease; the ground rent and assessments absorbed nearly three fourths of the small remainder, leaving almost no provision for the payment of the salaries of the three Professors, the purchase of books, and other current expenses. The great fire had crippled quite a number of the patrons of the Seminary, and the prospects for the second instalment, in June, 1837, were anything but promising. Whence were the funds for building purposes to be derived? Only from loans. Further subscriptions, to any considerable extent, were out of the question. The times were now adverse in the extreme for new enterprises. Mr. Van Buren had just succeeded to the Presidency. The exciting era of land speculations had come to an end. The commonwealth of trade and commerce had lost confidence in the policy of the general government. Credit was destroyed. Trade was prostrate. The great manufactories were suspended. The demand for labor ceased. An era of bankruptcy set in. Merchants and bankers, after a while, yielded to the storm. House after house went down in hopeless ruin. A tremendous panic ensued. The land was convulsed. Every bank in the city of New York on the 10th of May, and immediately after every bank in the land, suspended specie payments. It was no time to borrow, no time to build. It is not strange, therefore, that the Directors of the Seminary resolved, April 26, 1837, "to suspend the erection of the buildings until they shall possess the means which will encourage them to resume the task." As if to add to the distractions of the times and the embarrassments of the Board, the Presbyterian General Assembly, at its meeting in May, at Philadelphia, was led into heated and angry discussions, and convulsed with party strife. The excision of a portion of its constituency scattered the brands of discord all over the land,

kindling the flames of contention throughout the denomination. . . . It was a year of deep discouragement, and passed away with but little relief. The second instalment of the subscription had produced less than eight thousand dollars, and the prospects for the following year were even less hopeful. From two of the warm friends of the Seminary, however, at the close of the year, loans amounting to twenty-seven thousand dollars, secured by mortgage on the grounds and prospective buildings, were obtained, and the work of construction resumed.[1]

It is worthy of note, that during this period of financial disaster and discouragement the invaluable Van Ess Library, of which I shall speak later, was purchased. The new Seminary building was dedicated, with appropriate ceremonies, December 12, 1838. On the 27th of March, 1839, the Legislature passed an act incorporating the institution under the name of THE UNION THEOLOGICAL SEMINARY IN THE CITY OF NEW YORK.[2]

The institution entered upon its fourth year by enrolling fifty-five new students, the most of whom had

[1] The Early Annals of Union Theological Seminary, pp. 12, 13.

[2] Dr. Hatfield thinks that this name was "given it at Albany, to distinguish it, probably, from the Episcopal Seminary of Twentieth Street, — a name not desired, much less chosen, by the Board, but prophetic of the position that the institution has ever since maintained." Dr. Hitchcock, on the other hand, in his Dedicatory Address, in 1884, expressed the opinion that it was sent up from New York, and "was meant to be a monumental protest against the unhappy rending of the Presbyterian Church in 1837, as also both a prayer and a prophecy against it." I am myself also of the opinion that the name originated with the founders; and, further, that it was suggested by that of the Union Theological Seminary in Virginia, which some of them were familiar with and had helped to establish.

to be provided with lodgings outside of the Seminary building. This was beyond the strongest hopes of its friends. Nobody could now say that New York was not at least a very attractive place to young men preparing for the sacred office. But while the number of students who flocked to the Seminary surpassed the largest expectation of its founders, the latter found themselves wholly at fault in their financial plan and arrangements. Not more than fifty thousand dollars of the original subscription had proved available, while more than this amount had been expended at the end of the third year of instruction. It was necessary, therefore, to resort to loans, for which not only the buildings, but the Van Ess Library, were mortgaged. The last instalment of the subscription would hardly suffice to meet the current expenses, and for the years beyond no provision whatever had been made. In this exigency the Board of Directors appointed a financial agent, and then, calling together the pastors of the city and vicinity who were in sympathy with the movement, invited them to open to him their pulpits and to aid him in soliciting funds. They resolved to do so, and in the course of the winter a fruitless attempt was made to raise fifty thousand dollars. By February, 1840, the Treasurer, William M. Halsted, had advanced over and above the loans more than sixteen thousand dollars, while eight thousand five hundred dollars had been received from the sale of one of the four Professors'

houses. So dark was the prospect, that even the question of abandoning the enterprise began to be agitated; and had not its friends been men of strong faith, abounding in hope, and determined in purpose, such would doubtless have been the result. For two years the salaries of the Professors had been mostly unpaid, and one of them, the Professor of Theology, Dr. Hatfield relates, "was compelled to borrow nearly a year's salary, then to convert his home into a boarding-house, to become the stated supply of a pulpit, and at length to enter upon a voluntary agency for the solicitation of money to pay his very moderate salary." By the most vigorous efforts, a sufficient sum had been pledged by subscription, at the close of the term in May, 1840, to justify the Board "in continuing the Seminary in operation for the ensuing year." It was continued, however, with the utmost difficulty; for the debt grew larger day by day, while the resources of the institution were every day growing smaller.

Toward the close of 1840 it was determined to raise, if possible, a permanent fund. For this purpose a subscription, payable on the attainment of pledges to the amount of $120,000, was opened. One subscription of $25,000, two of $1,250, eleven of $1000 each, and others, amounting in all to $90,000, were received, when, to the grief and dismay of the friends of the Seminary, the whole movement collapsed. Resort was now had to new expedients. In addition to annual collections in the churches, "agents were sent

out through the country, soliciting funds, in gifts of one dollar and upwards, from the people at their homes, in their warehouses and workshops, on their farms and in their factories." Thus the struggle for existence was kept up for two or three years longer. But at length it became quite evident that such expedients could not save the institution.

We pass now to the second period of our early financial history, namely, that of tentative, partial endowment. In September, 1843, a public meeting of the friends of the Seminary was called, and an appeal made for the sum of $25,000 to endow the chair of Theology. The success of this appeal gave the institution its first permanent fund. But to collect the subscriptions to this fund, to pay off a floating debt of nearly $20,000, and to meet current expenses, required very strenuous exertions for years to come. Early in 1844 it was proposed to transfer the institution to Brooklyn. Several residents of that city, on condition of such transfer, offered to contribute ample funds to erect there a Seminary building and three dwelling-houses for the Professors. The Board of Directors declined the generous offer; but the fact of its having been made indicates in what straits they found themselves.

During this period of struggle for existence the friends of the Seminary were cheered by the legacy of Mr. James Roosevelt, which they regarded as a special favor of Providence. "A grandson of this

eminent citizen had been carefully trained for the priesthood of the Episcopal Church, and duly ordained. Having served in the ministry, first at Harlem, N. Y., and then at Hagerstown, Md., he became so thorough a ritualist that nothing would content him but the Papacy, which presently he espoused. After a brief novitiate at St. Sulpice, in Paris, he was ordained to the Roman Catholic priesthood in 1842 by the late Archbishop Hughes, whose secretary he became in 1846. Shortly after this latter date his venerable grandfather died, and it was found that, in consequence of this change of faith, the inheritance, valued at about $30,000, originally designed for the grandson, had been devised to Union Theological Seminary in the city of New York. This bequest was contested, successfully at first; but the provisions of the will were finally sustained by the Court of Appeals. The contestant is now the Roman Catholic Archbishop of Baltimore, Most Rev. James R. Bayley, D. D., and his forfeited patrimony has done excellent service in sustaining this Protestant seminary."[1]

Before passing from our early financial trials I will give, even at the risk of some repetition, the following vivid reminiscences, kindly furnished me by the President of the Board of Directors, Charles Butler, LL. D., our only surviving founder.

The period from 1837 to 1850 was one of extraordinary financial difficulty and vicissitudes, — unparalleled, indeed, in

[1] The Early Annals of Union Theological Seminary, pp. 18, 19.

the history of the country. The existence of the Seminary during all these years was a struggle with poverty and the difficulties inseparable from poverty. The silver lining to the cloud which hovered over us, dark and threatening, especially from 1837 to 1842, was visible only to the eye of faith; and while faith with some was weak and often wearied, yet with others in the Board at this time it was not only hopeful, but brilliant even in the darkest hour. I can recall in memory, but cannot describe, the feeling which pervaded and was reflected in the countenances of members when called together to consider what could be done to meet impending exigencies. These meetings were generally attended by the Professors as well, and were always opened and closed with prayer. There was a close bond of union between the Faculty and the members of the Board. The tender sympathy which comes ever from sharing one another's burdens marked their deliberations, and was evidenced in all that was said and done. Prayer and supplication for Divine support and guidance were not wanting. Nor were they fruitless.

At a period of the greatest darkness, on the 4th of January, 1842, the Directors were in session, and a communication came to them from Mr. James Boorman, in which he agreed to contribute the sum of two thousand dollars annually for three years, to support a Professor, and offered further immediately to pay two thousand dollars, which he desired, irrespective of the conditions imposed by his subscription, should be applied at once to the salary of Dr. Robinson, then largely in arrears. This was the first and largest annual subscription ever made for the support of the Seminary by any one of its friends up to this time, and the effect was most encouraging alike to Directors and Professors. Six years later, Mr. Boorman initiated the movement for the appointment of Dr. Skinner to the chair of Sacred Rhetoric, and by personal effort secured the means to cover his salary of $2,000 a year for a period of five years, in advance of the

appointment. Toward this he himself subscribed $1,000 a year for the period named, and the balance was made up by three other persons, all members also of the Mercer Street Church; viz. Anson G. Phelps, Sen., $500; Eli Wainwright, $250; Mrs. Arthur Bronson, $250.

In April, 1850, at a meeting of the Finance Committee at the house of Caleb O. Halsted, the estimate required for the annual support of the Seminary, including the salaries of four Professors and one Assistant, was $10,900, and the estimate of available assets, or resources, was $9,400, from all sources. Of this sum $4,000 was counted on from the Mercer Street Church; $2,400 from the Roosevelt legacy, which had just been decided in favor of the Seminary; and the balance of $3,500 it was hoped might be collected from friends and all the other Presbyterian churches. As the result of the deliberations at this meeting, it was resolved to open a subscription to raise the sum of $11,000 annually for five years; but the risk and uncertainty of such a plan, involving the very existence of the Seminary, were so obvious, that early in 1852 the Directors resolved if possible to secure an endowment which would provide for the salaries of the Professors, then fixed at the moderate sum of $2,000 a year, and other indispensable expenses.

I cannot close these reminiscences without an expression of the feeling of regard and affection, often too deep for utterance, which I have always cherished in memory of two of my associates in the Board, who, in those early years of trial and disappointment, were conspicuous in bearing the burden and heat of the day. I refer to William M. Halsted and Richard T. Haines. The demand for means to sustain the institution during this period of extraordinary commercial disaster and ruin was constant and pressing; and but for the support rendered by these two noble men in money and credit, it must inevitably have failed. I do not exaggerate the importance of the aid which they rendered. I was one

of the Finance Committee, and in constant intercourse with them. My associate Directors of the period, if living, would, I am sure, unite with me most cheerfully in bearing testimony to the unfaltering patience and fortitude with which the pecuniary burden was carried by them, at great inconvenience and sacrifice. That it was so borne by them was not only from a conviction of its necessity to avert bankruptcy, but from a deeper feeling; namely, that on it depended the maintenance of an institution, founded in faith and hope, for the training of ministers, and to advance the Redeemer's kingdom throughout the world. In other words, they were prompted by Christian zeal and piety, for which they were so distinguished in their lives.

Such are some of the pecuniary trials which the Seminary passed through during the first eighteen years of its existence. Of its financial history during the rest of the half-century I shall speak later.

V.

EARLY ECCLESIASTICAL AND THEOLOGICAL POSITION OF THE SEMINARY.

It will be next in place to speak of the early ecclesiastical and theological position of the Seminary. This position was the natural result of the providential training of its founders, and of the circumstances in the midst of which they found themselves. They were, as we have seen, men of high standing and large influence, both in the Presbyterian Church and in the

whole Christian community. Without exception they seem to have been inspired by two ideas: first, the New Testament idea of the church as a company of faithful people, vitally united to Christ, living for Him, and doing His work in the world; secondly, by what I may call the American religious idea, namely, that our country, by heritage and of right, belongs to Christ, and that it is the first business of His Church, by the power and preaching of the Gospel, to bring every part of it into obedience to Him. This most urgent business they believed to be greatly hindered by the contentious and divisive spirit that ruled the hour. They were "men of moderate views and feelings, who desired to live free from party strife." This desire was strengthened by the trials for heresy of Lyman Beecher and Albert Barnes, which had been going on while they themselves were conferring together respecting the establishment of a new theological seminary. Dr. Beecher was admired and honored by them as the champion of orthodoxy in its memorable contest with Unitarianism, as the bold assailant of intemperance, and, just then, as the Christian patriot who, on the verge of old age, had left one of the first pulpits in New England and himself gone out as a laborer in the Great Valley of the West, thus setting an example that surpassed even his own eloquent pleas in enforcing the claims of home evangelism.

The case of Albert Barnes came home still closer to the founders of this Seminary. Of some of them he

was the intimate personal friend. They regarded him as an eminently useful servant of Christ, — meek, upright, and God-fearing, — whose preaching had been signally blessed in the conversion of souls. His *Notes on the New Testament* had also endeared him, not to them only, but to their families and to thousands of Christian people, as a devout and very helpful interpreter of Holy Scripture. And yet he was now under suspension "from the exercise of all the functions proper to the Gospel ministry." Several of them, I think, had again and again supplied his pulpit while his own voice in it was silenced. Is it strange that their ideal of a theological seminary was one around which all men, who desired to stand aloof from the extremes of "ecclesiastical domination," might cordially rally?

These statements will serve to explain, on the one hand, the original autonomy of the Union Theological Seminary, — its independence of ecclesiastical control; and, on the other hand, the fact that, after the disruption of the Presbyterian Church, it belonged to all intents and purposes to the New School branch, although never directly subject to its authority. Not only was it in full sympathy with the New School churches of New York and vicinity, but it was sustained by their contributions, and in the persons of its Professors was represented in New School Presbyteries, Synod, and General Assembly. It was, however, wholly independent, I repeat, of direct ec-

clesiastical control; and so it continued until 1870. At that time, in the interest of reunion and of larger freedom of other Theological Seminaries, whose Professors had heretofore been chosen by the General Assembly, it generously relinquished a portion of its own autonomy.[1]

The same causes that fixed thus the early ecclesiastical position of the Seminary determined also its theological character. Its founders, ministers and laymen alike, were practical men, with definite practical ends in view. Not one of them regarded himself, or was regarded by the Christian public, as a theological leader; not one was noted as a religious partisan. What interested them far more than the local controversies and speculations of the day was the progress of the kingdom of God at home and abroad. For this they prayed and labored continually. For this

[1] The action of the Board of Directors was as follows. It memorialized the General Assembly of 1870 to this effect, viz.: "That the General Assembly may be pleased to adopt as a rule and plan, in the exercise of the proprietorship and control over the General Theological Seminaries, that, so far as the election of Professors is concerned, the Assembly will commit the same to their respective Boards of Directors, on the following terms and conditions: *First*, That the Board of Directors of each Theological Seminary shall be authorized to appoint all Professors for the same. *Second*, That all such appointments shall be reported to the General Assembly, and no such appointment of Professor shall be considered as a complete election, if disapproved by a majority vote of the Assembly."

The Directors further declared: "If the said plan shall be adopted by the General Assembly, that they will agree to conform to the same, the Union Seminary in New York being, in this respect, on the same ground with other Theological Seminaries of the Presbyterian Church."

The plan was adopted by the General Assembly at Philadelphia, June 1, 1870.

they gave liberally of their money, time, and influence. This had been their chief object in establishing the new Seminary. New York stood foremost as a centre of American evangelism. It was the headquarters of the American Bible Society, the American Tract Society, the American Home Missionary Society, and other national agencies for the spread of the Gospel.

New York was also a religious publishing centre for the whole country. In this respect the previous decade had formed a new era in its history. Not to speak of the numerous and excellent volumes issued by the American Tract Society, select works of some of the ablest Puritan divines of the seventeenth century, like Howe, Baxter, and Flavel, were reprinted; the complete works of President Edwards appeared; the writings of Robert Hall and Isaac Taylor, who represented the old Calvinistic evangelical faith of England with such originality and literary power, were republished. These last-named authors, who had little in common with current ecclesiastical and doctrinal disputes, were widely read by laymen as well as ministers, and did much, no doubt, to give tone and character to the religious sentiments which animated the founders of this institution. The same may be said of Albert Barnes. If they did not agree with all his views, they none the less admired the pious good sense, clearness, ability, and reverence with which he unfolded the meaning of the inspired

oracles; and they sympathized heartily with his beautiful Christian spirit. It is to be remembered, too, that *The Observer* and *The Evangelist* were already established, circulated far and wide, and powerfully influenced opinion in the Presbyterian Church on the various questions — whether relating to faith, morals, or policy — by which it was agitated.

Already, too, New York showed signs of becoming a seat of theological culture. In January, 1834, Leonard Woods, Jr., a member of its Third Presbytery and a young New Englander of rare gifts, had started *The Literary and Theological Review*, which aimed to be an organ, at once liberal and conservative, of the best thought of the age. The first three volumes of this Review, published before its editor was transferred to a chair in the Bangor Theological Seminary, contain articles that now, after fifty years, are fresh and instructive. Among its contributors were such men as President Humphrey, Dr. Sprague of Albany, Drs. Leonard Woods and Skinner of the Andover Seminary, Prof. C. E. Stowe, D. R. Goodwin, now Professor in the Protestant Episcopal Divinity School at Philadelphia, the Rev. C. S. Henry, S. G. Howe of Boston, Cyrus Hamlin, Leonard Withington, Enoch Pond, Theodore Frelinghuysen, and others then or since well known throughout the country. Such were some features of the immediate environment in time and place and ruling influences, that helped to decide the early theological position of the Seminary.

But in order to understand this position fully, we should also consider it in the light of certain general facts in the history of American Presbyterianism. From the first, that history had been deeply affected by two leading tendencies. Both alike went back to the Long Parliament, which ordered and adopted, and to the Westminster Assembly, which framed, our standards. But while they had in so far a common origin, they differed not a little in character and in their development in this country. One had wrought chiefly through the Scotch, or Scotch-Irish, element in our population; the other, rather through the Puritan or New England element. For the most part, their natural affinities and vital points of agreement caused them to coalesce and work in harmony, as in the first American Presbytery. But now and then they came into bitter conflict. Twice the antagonism between them issued in a violent rupture; once in 1741, and again in 1838. The points of controversy in 1741, it is true, differed materially, as well as in name, from those of 1838; still the same leading tendencies, modified by special causes, are clearly discernible. In 1741 it was "Old Side" and "New Side," "Old Lights" and "New Lights"; in 1838, "Old School" and "New School."

In both cases, it was largely a conflict between new and old,—between the progressive and conservative spirit; and in both cases the ruling tendencies still wrought largely through the Scotch-Irish and

the Puritan or New England elements. And then fifty years ago, let us remember, the Presbyterian Church and the churches of New England were in much closer relations with each other than they are to-day. They had co-operated for a quarter of a century in the American Board of Commissioners for Foreign Missions; they co-operated in the American Home Missionary Society, in the Central American Education Society, and in other national Evangelistic agencies. Look over the annual reports of these societies between 1830 and 1836, or read the addresses made at their anniversaries in this city during that period, and you will be struck with the fact that a state of things then existed of which few vestiges now remain. The sharp disputes and differences of opinion about measures and policy, about orthodoxy and about slavery, alluded to at the beginning of this address, long since culminated, spent their force, and passed away. In order, however, to understand the early history of this Seminary, they must be constantly kept in mind.

In view of this brief exposition, it is not difficult to answer the question, How happened it that Union Seminary, established two years before the disruption of 1838, was so emphatically on the New School side? For the simple reason, I reply, that its Presbyterianism was mainly of the type that had been shaped by Puritan and New England influences. These influences had been most potent in founding

and building up the churches upon whose sympathy and support the Union Seminary so long depended for its very existence; and, naturally, the same influences decided its doctrinal position. Of its original clerical Directors, a single one only found himself, after the division, in the Old School connection; and he had recently come from a Congregational pastorate in New England, and was in full accord with the motives and design of the Seminary. Its close affinity with New England at that time may be illustrated by the fact, that in choosing its first Professor of Systematic Theology the Board of Directors selected as candidates two such men as Heman Humphrey, President of Amherst College, and Justin Edwards, afterwards President of Andover Seminary; and that later, upon the death of Dr. White, Mark Hopkins, then President of Williams College, was unanimously elected as his successor.

But when I speak of the influence of New England and of New England ideas, it is, of course, in no mere sectional, or partisan, sense; I mean an influence that had incorporated itself with the organic life of American Presbyterianism; as when, for example, in the person of one of its greatest representatives, Jonathan Dickinson, a son of Massachusetts and a graduate of Yale College, it framed the Adopting Act of 1729, aided in founding the College of New Jersey, and asserted so strenuously what Dr. John Holt Rice called "a sound orthodoxy without any cramping

irons or hoops about it." In this sense the Puritan and New England influence had been a great power in moulding the theological sentiment of American Presbyterianism all through the eighteenth century and the first third of the nineteenth; and its power was never more distinctly or more wisely manifested than in our own early history. Nor can we be too thankful to-day that from the first it wrought rather as a power than as a special theological school or creed. The Seminary formulated no creed of its own. The only system of doctrine to which it bound either itself or its teachers, it held in common with the Old School; namely, the system contained in the Westminster Confession of Faith. It simply interpreted that system in its own way; and its own way was in the main according to the type of Calvinism taught by such men as Jonathan Dickinson, Jonathan Edwards, Bellamy, Hopkins, and the first President Dwight, modified by later American divines, and also, more or less, by the writings of Andrew Fuller, Robert Hall, John Foster, and the Evangelical school of the Church of England. The following is the pledge required of its Professors, touching both doctrine and polity: —

> I believe the Scriptures of the Old and New Testament to be the word of God, the only infallible rule of faith and practice; and I do now, in the presence of God and the Directors of this Seminary, solemnly and sincerely receive the Westminster Confession of Faith as containing the system

of doctrine taught in the Holy Scriptures. I do also, in like manner, approve of the Presbyterian Form of Government; and I do solemnly promise that I will not teach or inculcate anything which shall appear to me to be subversive of said system of doctrines, or of the principles of said Form of Government, so long as I shall continue to be a Professor in the Seminary.

VI.

DEVELOPMENT OF THE SEMINARY IN ITS SCOPE AND TEACHING FORCE.

No careful reader of the preamble to the constitution of the Seminary can fail to be impressed with the practical wisdom, good sense, largeness of views, and devotion to the cause of sacred learning, as well as the pious zeal, which inspired its founders. They had studied and discerned clearly the signs of the times. It was their "design to furnish the means of a full and thorough education in all the subjects taught in the best Theological Seminaries in the United States; also, to embrace therewith a thorough knowledge of the Standards of Faith and Discipline of the Presbyterian Church." But in order to realize this high ideal, time and experience were needed. It could not be extemporized. We have seen what financial difficulties stood in its way at the very outset, and for many following years. But while the ideal of the founders, in the nature of the case, could not at

once be realized, they never lost sight of it. From the first it has been a ruling purpose, alike of the Board of Directors and of the Faculty, as far as possible, to make the Union Theological Seminary perfect and entire, wanting nothing. When I said, therefore, at the beginning of this sketch, that the institution is essentially what fifty years ago it was intended to be, I meant that its growth has been in substantial accordance with the original design and spirit of its founders. But this does not imply that they made no mistakes, or that they foresaw distinctly the working and outcome of their plan in all its details. They were modest men, and the last to claim for themselves any such pre-eminence. One has only to compare their design in the matter of students with their design in the matter of instruction and training, in order to perceive that they were as short-sighted in the former as they were wise and far-sighted in the latter. The second section of the preamble to the constitution, for example, reads as follows: —

> This institution (while it will receive others to the advantages it may furnish) is principally designed for such young men in the cities of New York and Brooklyn as are, or may be, desirous of pursuing a course of Theological Study, and whose circumstances render it inconvenient for them to go from home for this purpose.

In view of the history of the institution during half a century, how strange, how almost ludicrous, all this sounds in our ears! Hardly were its doors open,

when young men began to flock to it from every quarter. Its situation, as well as its principles and spirit, made it at once a school of divinity, not for New York and Brooklyn chiefly, but for the whole land.

It must ever be regarded as a special favor of Providence, that the great department of Biblical Literature was intrusted to the man better fitted than any other in the country to organize and shape it. Dr. Robinson's letter of acceptance seems to have been written with special reference to its "bearing upon the future influence and interests of the Seminary." What could be more admirable in this respect, or more prophetic, than the following passages?

> The constitution properly requires every Professor to declare that he believes "the Scriptures of the Old and New Testament to be the word of God, the only infallible rule of faith and practice." This is placing the Bible in its true position, as the only foundation of Christian Theology. It follows as a necessary consequence, that the study of the Bible, as taught in the department of Biblical Literature, must lie at the foundation of all right theological education. To understand the Bible, the student must know all about the Bible. It is not a mere smattering of Greek and Hebrew, not the mere ability to consult a text in the original Scriptures, that can qualify him to be a correct interpreter of the word of life. He must be thoroughly furnished for his work, if he be expected to do his work well. A bare enumeration of the particulars that fall within the department of Biblical Literature will show that it covers a wider field than is generally supposed. To it, properly, belong full courses of instruction in

the Hebrew, Greek, and Chaldee languages, and also, as auxiliaries, in the Syriac, Arabic, and other minor dialects; in Biblical Introduction, or the History of the Bible as a whole, and its various parts, its writers, its manuscripts, editions, etc.; in Biblical Criticism, or the history and condition of the text; in Biblical Hermeneutics, or the theory and principles of Interpretation; in Biblical Exegesis, or the practical application of those principles to the study and interpretation of the sacred books; in Biblical Antiquities; and, further, a separate consideration of the version of the Seventy, as a chief source of illustration for both the Old and New Testaments.

I do not make this enumeration in order to magnify my own department,—far from it; but rather to lead your minds to see and inquire, "Who is sufficient for these things?" Certainly it does not lie within the power of any one man, whoever he may be, to do justice to all these important topics. But there must be to every great undertaking a day of small things; there must be months and even years of weakness, though yet of growth; and my object in these remarks will be accomplished if they serve to draw your attention to the importance of the general subject, and thus prepare the way for further action, whenever God in his providence shall seem to render it expedient.

The Seminary was not only highly favored in obtaining for the chair of Biblical Literature a Christian scholar of the very first grade, but it was much favored also in securing the services of able assistants in the same department during Dr. Robinson's absence in the Holy Land, and in later years. Our list of instructors in Sacred Literature between 1836 and 1874 contains the names of some eminent Oriental scholars; such names as George Bush, Isaac Nord-

heimer, Elias Riggs of Constantinople, and Cornelius Van Allen Van Dyck of Beyrout.[1]

No department in the Seminary has been so enlarged as that of Sacred Literature, nor has any one developed in greater power. Upon the death of Dr. Robinson, in 1863, William Greenough Thayer Shedd was appointed to the chair. Upon his transfer, in 1874, to the chair of Systematic Theology, he was succeeded by Philip Schaff, who in 1870 had been made Professor of Theological Cyclopædia and Christian Symbolism, to which Hebrew was added in 1873.

[1] I cannot refrain from adding a few words respecting three of our instructors in Sacred Literature, who long since passed away from earth. They were scholars of the best quality and much beloved by the students. I refer to Nordheimer, Turner, and Hadley.

Isaac Nordheimer (1838–42) came here from Germany about fifty years ago. He was a Jew, and warmly devoted to the faith of his fathers. I have the pleasantest personal recollections of him, having spent many months under his tuition in the study of Hebrew and German. Later, I passed several years at the Universities of Halle and Berlin, but never found a teacher who surpassed him in skill and enthusiasm. His early death I have always regarded as an almost irreparable loss to the cause of Oriental learning in this country. His *Hebrew Grammar* shows what might have been expected of him, had he not been cut down in the flower of his days. He lived with a younger sister in the University building, and was as simple-hearted and affectionate as a child in all his ways.

William Wadden Turner (1843–52) was a model of good and patient scholarship, noted alike for his modesty and his learning, and his name would no doubt have been far more widely known had not he too been cut off prematurely.

Henry Hamilton Hadley (1858–64) was a representative of the finest type of Yale scholarship and character. For several years he was my parishioner; and I shall never forget the lovely Christian traits that endeared him to all his friends. His patriotic ardor cost him his life. He went "to the front" in the service of the Christian Commission, and there fell a victim to the cause of the Union as truly as any soldier on its battle-fields.

In 1875 Charles Augustus Briggs became Professor of Hebrew and Cognate Languages. The chair of Biblical Philology was created in 1879, and Francis Brown was appointed to give instruction in it. It thus appears that the original department, which Dr. Robinson organized and for nearly a quarter of a century conducted with such ability, consists now of three different chairs; no one of which, I may add, is perhaps less exacting than that of Biblical Literature fifty years ago.

The chair of Systematic Theology has remained essentially the same from the days of Dr. White. His successor, appointed in 1851, was James Patriot Wilson, now the venerable and honored pastor of the South Park Church, Newark, N. J. In October, 1853, Dr. Wilson resigned, and Professor Smith was transferred to the chair. In January, 1874, Dr. Smith resigned, and Professor Shedd was appointed to succeed him.

The chair of Church History was first occupied by Henry Boynton Smith, in the autumn of 1850. Up to that time Church History had been taught either by a Professor Extraordinary, or by a temporary instructor. On the transfer of Dr. Smith to the Professorship of Systematic Theology, Roswell Dwight Hitchcock was called to the vacant chair.

A chair of Pastoral Theology was established in 1836, and Dr. McAuley appointed to fill it. After his retirement, in 1840, instruction on the subject was

given by Professors Extraordinary until 1848, when Thomas Harvey Skinner was chosen Professor of Sacred Rhetoric, Pastoral Theology, and Church Government. In 1873 William Adams was appointed to the Presidency of the Seminary, and also to the chair of Sacred Rhetoric. In the same year George Lewis Prentiss became Professor of Pastoral Theology, Church Polity, and Mission Work. Mission Work, if I mistake not, was then for the first time engrafted upon the regular curriculum of theological study in this country. Upon the death of Dr. Adams, in 1880, Professor Hitchcock was appointed to succeed him in the Presidency of the Seminary, and Thomas Samuel Hastings was called to the chair of Sacred Rhetoric. This meagre sketch will serve to show how greatly the teaching force of the institution has been enlarged since 1836. For twelve years the Seminary had two Professors only, if we except Dr. McAuley's brief connection with it in the chair of Pastoral Theology. The two have increased to seven; while the scope of instruction has constantly widened with its growing power.[1]

[1] This does not always appear in the mere titles of the different chairs. Upon the accession of Dr. Hastings, for instance, to the Professorship of Sacred Rhetoric, instruction in Pastoral Theology was transferred to him from the Skinner and McAlpin chair; while to this chair has been added, from time to time, instruction in Catechetics, Apologetics, and Christian Ethics. The "Course of Study," as given in our Catalogue for 1886–87, will best indicate these changes and additions. It will be found in Note A, p. 88. In Note B, p. 94, will be found the names of the different Professorships, together with the times and manner of their endowment.

Nor is the enlargement of the curriculum all that has been done to add to the scope and efficiency of instruction in the Seminary. Since 1866, valuable courses of Lectures have been given to the students on the Morse Foundation, upon the Relations of Science and Religion; on the Ely Foundation, upon the Evidences of Christianity; and on the Parker Foundation, upon topics connected with Physical and Mental Hygiene. Besides these, special courses have been given upon Missions, Preaching, the Method of Preparation for Preaching, the Relation of Civil Law to Ecclesiastical Polity, Property and Discipline, Hymnology, and various other subjects. Among the Lecturers have been Rev. Albert Barnes, President McCosh, the Rev. Dr. R. S. Storrs, Prof. Calderwood and Prof. Bruce of Scotland, Prof. Arnold Guyot, Justice William Strong of the Supreme Court of the United States, Dr. Willard Parker, Prof. Theodore W. Dwight, Prof. Cooke of Harvard University, and other eminent divines, scientists, and physicians. Excellent instruction in Sacred Music has been provided almost from the beginning; and since 1865 Elocution, under accomplished teachers, has formed a part of the regular course of study and training.

In 1876 the Philadelphia Fellowship was established, and in 1877 the Francis P. Schoals Fellowship. These fellowships are perhaps even more important than the lectureships in their bearing on the usefulness of the Seminary and upon theological educa-

tion. We owe them mainly to the wise foresight and influence of Dr. Adams.[1]

VII.

SUCCESSIVE ENDOWMENT EFFORTS. — LATER FINANCIAL HISTORY. — DEPARTED FRIENDS AND BENEFACTORS. — REMOVAL OF THE SEMINARY.

THE original plan of the founders of the Seminary contemplated, as we have seen, no proper endowment. On becoming pastor of the Mercer Street Presbyterian Church, five and thirty years ago, it so chanced that my first appeal to my people for money was on occasion of an annual collection in behalf of the Union Theological Seminary; and, to my surprise, I had learned that of the money thus raised a large portion would go toward paying the salaries of three of the Professors. I determined, therefore, to preach a sermon on the claims of the Seminary, and to urge its immediate endowment.[2] The response to my appeal demonstrated that the friends of the Seminary

[1] Some account of the three Lectureships, the two Fellowships, the Instructorships in Music and Elocution, and the Hitchcock Prize in Church History, will be found in Note B, p. 95.

[2] The Union Theological Seminary: a Sermon delivered in the Mercer Street Church on Sabbath Morning, October 19, 1851.

The sermon was published at the request of Charles Butler, Caleb O. Halsted, David Hoadley, and other Directors of the Seminary, who were present; and also by desire of the Synod of New York and New Jersey, before which it was preached later in October. Some extracts from it will be found in Note C, p. 97.

were prepared already for a new departure. A few months later, on the evening of February 9, 1852, they met at the house of Mr. Charles Butler, No. 15 East Fourteenth Street, to inaugurate an effort for its immediate and full endowment. This meeting took place in accordance with a unanimous resolution of the Board of Directors. Long and painful experience had at length convinced them that the plan of the institution, financially considered, was radically defective. Strange to say, its founders really believed that, once fairly started on its career, with suitable buildings, library, and teachers, it might thenceforth safely depend for support upon the annual contributions of its friends in the churches of New York and Brooklyn. Established for the specific purpose of educating for the sacred ministry pious young men of these two cities, they hoped that the general sympathy with its object, and personal interest in it, would furnish from year to year all the funds necessary to carry it on. This, I say, was a radical error of the founders; an error rendered more serious by their not considering that the proper function of a theological seminary is not only to train young men for the ministry by giving them thorough instruction in all branches of divinity, but also to be itself a living, perennial centre of theological learning, science, and power; and that, in order to fulfil this last all-important function, it must depend not merely upon popular sympathy and annual contributions, but upon sources of supply

unaffected by fluctuations of business and the changing moods of the hour; in other words, upon solid, permanent endowments.

The meeting at Mr. Butler's formed a vital turning-point in the history of the Seminary. After a comparison and interchange of views, it was unanimously agreed that without delay vigorous measures should be taken for placing the institution on a sure foundation. In pursuance of this decision the Board appointed a special committee, to which the whole matter of an endowment was intrusted. On the 22d of March, 1852, the committee issued a circular to the effect "that the Directors of the Seminary, believing that the time had come when the institution should be placed on a permanent basis, have resolved to take measures with a view to secure its adequate endowment." This circular was accompanied by a copy of the Sermon already mentioned, and also by a very forcible *Statement and Appeal*, addressed to the friends of the Seminary, which, at the request of the committee, had been prepared by Professor Smith.

The institution owed much already to its financial agents, particularly to the Rev. Gideon Noble Judd (1839–41), the Rev. Lubin Burton Lockwood (1843–50), and the Rev. George Franklin Wiswell. It was specially fortunate in obtaining the services of the Rev. Joseph S. Gallagher as its financial agent at this time. Had the whole land been searched through, one better adapted to the task could hardly have

been found. Mr. Gallagher had served for years as a gallant officer in the United States Army; he was a man of affairs, prudent, clear-sighted, fully impressed with the importance of the object, and a Christian gentleman. He soon obtained access to men of wealth, who contributed quite as much, perhaps, from confidence in him and his judgment, as from interest in the object itself. In a little more than a year the sum of $100,000 had been raised. A few years later another $100,000 was also secured by him. In 1865 Dr. Hatfield became financial agent, and through his persistent, wise efforts the additional sum of $150,000 for endowment and scholarships was subscribed. Another appeal for $300,000, made through the same agency from 1870 to 1872, was also sustained.[1] Then came the princely gift of $300,000 by Mr. James Brown; and still later, in 1880, that of Governor Morgan for a fire-proof library building and a library fund. Governor Morgan's further gifts, and those of Morris K. Jesup, Daniel Willis James, and Frederick Marquand, which furnished the means of erecting our halls of instruction, our dormitory, and this chapel, followed not very long after. What a change from those early poverty-stricken years of trial, struggle, and hope deferred!

[1] This sum included $25,000 subscribed by Mr. David Hunter McAlpin, and $25,000 subscribed by Mr. William E. Dodge, Mr. Charles Butler, Mr. Benjamin F. Butler, Mr. Enoch Ketcham, together with other friends of Dr. Prentiss and old friends of Dr. Skinner, to endow the "Skinner and McAlpin Professorship of Pastoral Theology, Mission Work, and Church Polity."

And what motives, what considerations of public duty, wrought this change? Substantially the same Christian motives and the same high considerations of public duty which animated the founders of the Union Seminary. Our benefactors have understood perfectly what they were doing, and why they were doing it. In his letter to Dr. Adams, dated March 29, 1880, offering to establish a fund of $100,000 for the erection of a new library building and for the improvement, increase, and support of the library, Governor Morgan begins by saying, "I desire to show my appreciation of the usefulness of the Union Theological Seminary, and to aid in the great work that it is now doing for the country." Allow me further to illustrate my meaning by an extract from another letter of Governor Morgan's. When he gave this $100,000, it occurred to me that he might be interested in reading the appeals which the Board of Directors issued in furtherance of the endowment effort of 1852. Accordingly, I sent him the two pamphlets published at that time. In a letter, dated New York, January 4, 1882, Governor Morgan writes as follows: —

> I had the pleasure, a few days since, of receiving your valued favor, and also two pamphlets, one containing "an Appeal," and the other "a Sermon" preached by you about thirty years ago, setting forth the condition and the advantages of the Union Theological Seminary in New York. . . . There is not an expression in either pamphlet which I do not approve. I thank you from the bottom of my heart for presenting this

vastly important subject in its true light. Although both of the papers were written fully thirty years ago, they seem perfectly applicable to the present state of affairs. The manner in which they presented the advantages of a great city, like this, for theological education, ought to have impressed the public very favorably *then;* and although I had not your documents, nor any others, to guide me, yet the same idea controlled me when I commenced to aid our Seminary.

I have always thought, and I still think, that New Yorkers, of all others, ought to do something for a good institution, like the Union Seminary, *in their own city.* . . . I am convinced now, more than ever, that my judgment in this respect has not been at fault.

Our friends and benefactors have been moved to help us as Governor Morgan was moved, — not so much by personal appeals as by a sense of public duty, and their high opinion of the Seminary. The institution had won their confidence by its usefulness and the spirit by which it was governed; and so they were impelled to identify themselves with its sacred interests. I do not doubt that the same cause will raise up for it generous helpers in the years to come. Its best financial agency will still be the visible evidence that it is doing the work of God in our own land and in all the world.

As we sit to-day under the shadow of the magnificent tree planted and nurtured by our friends and benefactors who have "crossed the flood," we are all, I am sure, in the mood to thank God for what they did, and for what they were. Of some of them

I have spoken already, because their names are so identified with all our early and our later annals that it is not possible to talk about the origin and growth of the Seminary without talking about *them*. I wish there were time on this occasion to speak of others, whose services, although now less widely known, were not less real, nor in some cases less vitally connected with its prosperity.

Gladly too would I speak of some of the living benefactors to whom we owe so much; not to please them, for they have a better reward, but to give vent to the grateful emotions that fill our hearts. Of one of them, indeed, it would be a wrong not to speak; and my words, I know, will find a cordial response in all your breasts. Yet I am puzzled whether to speak of him as my own dear and honored friend for five and thirty years, or as one of the founders and for half a century one of the most loyal, wise, and generous friends of this Seminary. I think God has spared him to more than fourscore years, to the end that in his person we might see with our eyes to-day what sort of men planned and reared this temple of sacred learning. In your name, in the name of the Faculty, in the name of the Board of Directors, I congratulate the venerable President of the Board on being permitted to keep with us this semi-centennial anniversary. God bless him!

Before passing from our financial history, let me speak of the removal of the Seminary to this place.

LIBRARY OF THE
UNION
THEOLOGICAL
SEMINARY
NEW YORK

UNION THEOLOGICAL SEMINARY.

UNIVERSITY PLACE.

As long ago as 1869, the Board of Directors had determined to leave University Place and go up town. After much inquiry and discussion, lots were secured on Avenue St. Nicholas, between 130th and 133d Streets. It is one of the most attractive sites on the island, and its purchase was regarded at the time, by the friends of the institution, as nothing less than a special favor of Providence. Elaborate and costly plans were procured, and it was expected that in a couple of years the beautiful height would be crowned with the finest seminary buildings in the country. But before sufficient means for erecting them had been obtained, the great panic of 1872–73 came, and the whole movement was abandoned. Although at the time a severe disappointment, the result was, perhaps, a fortunate one, and saved the institution from grave financial embarrassment. After a delay of ten years, during which various additions and improvements were made to the old building in University Place, the question of removal up town was again agitated. In April, 1881, this site was obtained, and on December 9, 1884, these new buildings were dedicated, in services that will not soon be forgotten by any who took part in them. "The present location," to repeat the words of Dr. Hitchcock's Address on the occasion, "is apparently for many decades, if not for all time. This commanding site, so near the centre of the island, is in little danger of losing its advantages. Right behind us is the grand Central Park; close

around us are hospitals, schools, and galleries of art, the trophies and adornments of an advancing civilization. But this institution of sacred learning which we dedicate to-day, interpreter of God's word, herald of God's grace, outranks them all."

VIII.

DEPARTED PROFESSORS, AND WHAT THE SEMINARY OWES TO THEM.

THE power of a theological seminary, whether in training up young men for the ministry, or as a centre of sacred learning, depends mainly upon the character of its teachers. No wealth of endowment, no advantages of situation or equipment, no soundness in the faith, can supply the place of living men, who are thoroughly furnished for their work by the best gifts and discipline of both nature and grace. There are but few spheres of human activity or influence in which the very highest qualities can be so effectively used. The ideal of a theological teacher is the ideal of Christian manhood in the whole intellectual and moral life. Something of this seems to have been in the thought of the founders of this Seminary, when, in the preamble to its constitution, they avowed it to be their aim and hope, with the blessing of God, to call forth and enlist in the service of Christ "genius," as well as "talent, enlightened piety, and missionary

zeal." The greatest and most variously gifted man in the history of the Church, the man who more than any other laid the foundations of Christendom, was a theological teacher. Theological teachers were the leaders of European thought and opinion in the Middle Ages. The greatest man in the Protestant annals was a professor of divinity in the little town of Wittenberg. Great theologians are indeed rare products of any soil, in any age; but for that very reason, when they do appear, they are all the more to be prized. This Seminary has been signally favored in the character of the men who once filled its chairs of instruction, but are now at rest in God. If not all endowed with genius, they were all endowed with such manifold talents, learning, and graces of the Spirit as fitted them, each and all, for their peculiar tasks.

Of Henry White I have spoken already, as one of the founders of the Seminary. Dr. White may not have been a great or a very learned divine, but he was acute, clear-headed, judicious, modest, and devout, — a man of uncommon practical wisdom, apt to teach, beloved by the students, highly esteemed by the Board of Directors, and universally regarded as sound in the faith. These qualities specially fitted him to take the chair of Systematic Theology at a time when suspicion was abroad, and the whole Presbyterian Church seemed a battle-field of warring schools and passions.

For organizing and conducting the department of Biblical Literature, there was not, I repeat, on this side of the Atlantic, a man better qualified than EDWARD ROBINSON. His understanding and his scholarship were equally solid. He regarded genuine, thorough work as a cardinal virtue; and he illustrated this virtue in all his teaching and in all his investigations, whether about a Hebrew root, or the site of some memorable scene or place in the Holy Land. Sooner than tamper with truth in great things or small, he would, I believe, have cut off his right hand. He abhorred pretentious and loose scholarship as a downright immorality. His early accession to the Faculty of the Union Seminary was itself a rich endowment of the chair of Biblical Literature. I first saw him in Berlin, going in and out, like one of them, among the renowned Gelehrte of that famous University. Neander and Karl Ritter were his intimate and admiring friends. He was then on his way home from the Holy Land, laden with the treasure of his invaluable *Researches*. In later years he was my parishioner, and I learned to know and honor him for his simple-hearted piety and manly every-day virtues, as well as for his learning. Dean Stanley's tribute to his memory, in the address entitled *An American Scholar*, delivered to our students on October 29, 1878, brings out very happily some of the traits by which he impressed himself so strongly upon the early character of this institution. Here is an extract from that address: —

My first acquaintance with American theological literature, I might almost say, my first acquaintance with American literature at all, was in reading the works of a Professor of Union Seminary. I mean the *Biblical Researches* of Dr. Robinson. They are amongst the very few books of modern literature of which I can truly say that I have read every word. I have read them under circumstances which riveted my attention upon them, — while riding upon the back of a camel in the desert, — while travelling on horseback through the hills of Palestine, — under the shadow of my tent, when I came in weary from the day's journey. These were the scenes in which I first became acquainted with the work of Dr. Robinson. But to that work I have felt that I and all students of Biblical literature owe a debt that never can be effaced. . . . Dr. Robinson, I believe it is not too much to say, was the first person who ever saw Palestine with his eyes open as to what he ought to see. Hundreds and thousands of travellers had visited Palestine before, — pilgrims, seekers after pleasure, even scientific travellers; but there was no person before his time who had come to visit that sacred country with all the appliances ready beforehand which were necessary to enable him to understand what he saw; and he also was the first person who came there with an eye capable of observing, and a hand capable of recording, all that with these appliances he brought before his vision.

The appointment of THOMAS H. SKINNER to the chair of Sacred Rhetoric was not less fitting than that of Dr. Robinson to the chair of Biblical Literature. He had been a Director of the Seminary, and identified with its history from the first. The prayer for God's blessing upon its organization had been uttered by his lips. But for his powerful aid and that of the

Mercer Street Presbyterian Church, of which he was pastor, it would probably have perished in its infancy. The position to which he was called required the highest type of personal and Christian character, large pastoral experience, a thorough acquaintance with the art of preaching and the care of souls, the best literary and theological culture, in union with generous sympathies and an unfailing spirit of brotherly kindness and charity in dealing with the doubts, the trials, and the imperfections of young men preparing for the sacred office.

Dr. Skinner possessed all these qualifications in a very unusual degree. For a third of a century he had been one of the first preachers and sacred orators in the land; as a pastor and guide of souls he had few equals; he was an accomplished scholar, enthusiastic in the pursuit and discussion of theological truth, and able to excite similar enthusiasm in others; his piety was full of spiritual depth and unction, and he was a model of the Christian gentleman. He had, moreover, discharged the duties of this very chair, for several years, in the leading seminary of New England, besides having written and published a number of admirable essays on subjects connected with it. His intercourse with his pupils, both in and out of the class-room, was not merely that of a teacher; it was also the fellowship of a friend and brother in Christ. He invited them, one by one, to visit him at his home; he manifested an affectionate personal interest in their

fortunes; he sympathized tenderly with them in their mental struggles, cheered them in their despondency, was very patient and considerate toward their faults, and helped them by his prayers and with the lessons of his own experience to get the victory over their religious doubts and perplexities. For this how many of them, now scattered through the earth, bless God at every remembrance of him! When called to the service of the Seminary, he had reached almost threescore years; but the enthusiasm with which he gave himself up to his work never waned to the last, nor did the strength and charm of his Christian example. He retained in old age full possession of all his powers, and they were beautified by the very innocence and simplicity of childhood. I never saw an instance of the two extremes of life, its fresh sweet dawn and its late sober eve, blending in fairer colors. "How calmly he sat in his stall in the cathedral of life, with the banner of Christ's love over his head, waiting for the service to be over, that he might say with all his heart, Amen!"[1]

The coming of Henry Boynton Smith to New York was an event in the history, not of the Union Theological Seminary only, but of the Presbyterian Church. He came after long deliberation, and deeply impressed with both the importance and the difficulties of the position. Some of his most influential friends protested

[1] Dr. William Adams.

strongly against his leaving New England. I remember well the sharp conflict of mind through which he passed on reaching the final decision. No man ever took so grave a step less blindly. His keen eye almost by intuition seized and comprehended the situation, — its strength and its weakness. In a letter to me, dated Amherst, September 17, 1850, he writes: —

> I go to New York in full view of all the uncertainties and difficulties of the position. The literary character of the Seminary is slight, its zeal in theological science is little, the need of a comprehensive range of theological studies and of books thereto has got to be created. Its theological position is not defined. It stands somewhere between Andover and Princeton, just as New School Presbyterianism stands between Congregationalism and the consistent domineering Presbyterianism, and it will be pressed on all sides. Whether it is to be resolved into these two, or to be consolidated on its own ground, is still a problem. These things will make one's position a little more free, but at the same time they will make it more arduous. I am going there to work, — to work, I trust, for my Master.

His inaugural address on Church History revealed to many a student of divinity a new realm of truth, as well as a new method of learning truth, while it elicited from the best scholarship of the country expressions of approval and delight scarcely less striking than those which greeted his address at Andover, two years before, on the "Relations of Faith and Philosophy." "Your orations," Mr. George Bancroft wrote to him, "are admirable. I know no one in the country

but yourself who could have written them. In Church History you have no rival in this hemisphere."

Dr. Smith's transfer, in 1854, to the chair of Systematic Theology met with strenuous opposition in the Board of Directors and also in the Faculty. Nobody else, it was said, could fill his place in the chair of Church History. But admirable as he was in that department, theology pure and simple was really his forte; and I think he knew it. Here all his gifts, both natural and supernatural, original or acquired, had ample scope, and wrought in perfect unison; — his acuteness and mental grasp, his power of scientific analysis and clear, discriminating statement, his genial, quaint humor, his vast learning, his familiarity with all philosophy as well as all divinity, his fine literary culture, his spiritual insight, his pious humility and reverence, his absolute allegiance to the truth and kingdom of Christ, his Lord. Hence the variety and catholicity, as well as strength, of his influence as a theological teacher. No susceptible mind could long be subjected to this influence without feeling itself in an atmosphere of true light.

Some, who did not know him well, used to wonder how this quiet, unpretending scholar could come here from New England, and begin forthwith to wield such an influence in the New School Presbyterian Church. Nothing is easier to explain. He brought with him the ideas and principles which had called that Church into separate existence, had inspired its early struggles,

East and West, and largely constituted its proper strength; while at the same time his New England and German training had kept him free from the disturbing passions and prejudices engendered by the great division. If he had been a vain, conceited man; if he had not been a very prudent, far-sighted man, self-poised, reticent, wise as a serpent and harmless as a dove, thoroughly loyal to the obligations of his new position, and, above all, to the Divine Master,— if he had not been all this, the fact that he not only at once became a power, but so soon began to wield a shaping influence, in the New School Presbyterian Church, would be hard to explain in a way creditable to either party. As it was, I repeat, nothing is easier to explain. In three months Prof. Smith found himself as much at home and in his element in New York, as he had been in Andover or in Amherst. The leading ministers of the Church of his adoption welcomed him to its fellowship and service. Such men as Skinner, Cox, and Adams, Asa D. Smith, Hatfield, Albert Barnes of Philadelphia, and many others like them, were men after his own heart. He soon learned to love and honor them; and it was beautiful to see how soon they learned to love and trust, and, in grave matters both ecclesiastical and theological, even look up to him. Before he came, some of them had their doubts and fears; he had studied in Germany, and had publicly testified his reverence for the name of Schleiermacher. At the time of his nomination in

the Board of Directors, the address at Andover containing this testimony was brought forward, and the question raised of his entire soundness in the faith. His Christological views had also excited some misgiving. Shortly after his election, he wrote from New York: —

> Last evening I spent wholly, till eleven o'clock and after, with Dr. White, talking over the whole Seminary and matters thereto belonging. He was rather curious about some of my theological opinions, and we got into a regular discussion of two hours on the person of Christ, in which he claimed that I advocated something inconsistent with the Catechism, and I claimed that he taught what was against the Catechism, which was rather a hard saying against an old-established professor of theology. However, it was all very well and kind on both sides, and did not prevent his urging my coming here.

But no sooner was he on the ground and at work than doubts and fears, so far as any such still existed, began to give way; and before he passed from the chair of Church History to that of Systematic Theology, he had become, I believe, as firmly rooted in the confidence and affection of the New School ministers and laymen of New York and vicinity — to say nothing of the Church at large — as if he had spent his whole life among them. In the matter of church polity, he held that, notwithstanding the difference of forms and rule, the ecclesiastical principles of Presbyterianism and of the old Congregationalism of New England were essentially the same; as to other points,

he was still among Calvinistic ministers of the moderate type, — a type at once conservative and liberal, — and among Christian men and women of the New Testament type. But while Prof. Smith's theology brought him into cordial sympathy and fellowship with the great body of New School ministers, it was at the same time so independent, so catholic, and so mediatory in its spirit, that it brought him into ever-growing sympathy with many Old School ministers; thus preparing the way for the all-important part assigned him by Providence in initiating and helping to accomplish the great reunion of 1869.

Of William Adams there is no need that I speak at all to many here present; nor can I say anything that must not seem feeble in comparison with what their own memories will say at the bare mention of his name, for he was their old pastor, their revered teacher, their dear friend. And yet, few as have been the years since his departure, they separate him as by a generation from those now passing through the Seminary. The last day of August, 1880, when he left us for the Church above, seems far back in the past. But if it were many times as far, the distance could only serve to render more distinct and impressive the image of that remarkable man. What a unique personality was his! How many fine elements of both nature and grace combined to form it! What ripe experience, what fervor of spirit, what broad, Christ-like

sympathies, what tenderness, what refreshing outflow of devout feeling, what felicity of thought and expression! A drive with him through the Central Park, an evening with him in familiar talk, a little journey with him as companion, — each was an event in one's ordinary life.

For four and forty years Dr. Adams was a Director and steadfast friend of the Seminary; for seven years its President and Professor of Sacred Rhetoric. Great, varied, and far-reaching as was his usefulness during his long pastorate, these seven closing years embraced the crowning work of his life. No other man in the Presbyterian Church could have accomplished what he did in this brief period. The Seminary reaped the consummate fruit of his labors and his influence. No other minister in New York had so wide an acquaintance, or so many friends among its leading Christian laymen; no one else by reason of age and service stood so high in the public esteem. He was by general consent one of our most eminent citizens, and the foremost representative of the Presbyterian clergy. He could, therefore, as President of the Seminary, speak for it with extraordinary force of appeal. Without dwelling here upon the manner in which he fulfilled in it the office of teacher, or upon his many other claims to our gratitude, we are indebted to him and his influence for the munificent gift of $300,000 by Mr. James Brown for the full endowment of the chairs of instruction, — the wisest and most consid-

erate, as well as largest, gift ever made to the institution; for Governor Morgan's gift of $100,000 to erect a fire-proof library building and serve as the nucleus of a library fund; and also for this beautiful chapel, reared to his memory by his old friend and parishioner, Mr. Marquand.

I have spoken of departed Professors. I wish it were proper for me to speak with equal freedom of my beloved colleagues, to whom the precious interests of the Seminary are now intrusted. My age and long connection with the institution will justify me, I trust, in saying this much: that truer or better men have never sat in its chairs of instruction, or toiled and prayed for its prosperity. Each in his own way, and according to the measure of the gift of God, and all in such hearty union and concert as becomes Christian scholars, they have labored and are laboring to accomplish the design of its founders. They need, it is true, no praise of mine; and yet why should I not be allowed to say what, I am sure, is in the thoughts and hearts of so many before me?

IX.

THE LIBRARY, ITS GROWTH AND NEEDS. — SOME LESSONS OF THE SEMI-CENTENNIAL CATALOGUE. — NATIONAL AND MISSIONARY CHARACTER OF THE SEMINARY. — ITS ALUMNI.

Our Library contains about 55,000 volumes, 47,000 pamphlets, and 183 manuscripts. Its history forms one of the most striking chapters in the annals of the institution. The famous Van Ess collection was its nucleus. How that collection came into our possession is related by Dr. Hatfield in *The Early Annals of Union Theological Seminary.* Having depicted the financial trials which marked the second year of the Seminary, he proceeds as follows: —

> Thus far very little had been, or could have been, done in the way of securing that indispensable acquisition, a theological library. An empty treasury, and heavy indebtedness for stone and mortar, gave small promise for the desired attainment. A kind Providence, long years before, however, had anticipated this very want. One result of the bloody conflicts that desolated the fairest portions of Europe at the beginning of the present century, and particularly of the Peace of Luneville, February 9, 1801, was the secularization of the territories of the prelates, and the sequestration of the property of religious houses in Germany, taking effect early in 1803. Among the sufferers by this spoliation was the Benedictine monastery of St. Mary, at Paderborn. Anticipating this event,

the fraternity appropriated individually so much of the common property as could be divided among them. The monastic library had been the growth of centuries. At the time of the Reformation, a collection had been made of the controversial literature of the period, mostly in the original editions. Some six hundred works of this description, large and small, had thus found their way into a small apartment, the door of which was marked with the words "Libri Prohibiti," of which the key was kept by a monk whose family name was Leander Van Ess. This collection, with other volumes, fell to the share of this trusted brother, then about thirty years of age. Not long afterwards he became the Roman Catholic Professor of Divinity in the ancient University of Marburg. An ardent thirst for learning had characterized him from boyhood. To the study of the original Scriptures he gave himself with intense interest. He was thereby led, through divine grace, into the liberty of the children of God. He became a devout and devoted follower of the Lamb of God. Full of his new-found joy, he longed to impart of his spiritual wealth to his countrymen. He set himself, therefore, to make a careful and accurate version of the Bible, particularly of the New Testament, into the vernacular. He gathered Bibles, polyglots, lexicons, concordances, commentaries, the Latin and Greek Fathers, the decrees of councils and popes, church histories, and other similar literary treasures, including a large collection of *Incunabula*, the rare issues of the earliest period of the art of printing, — in all, with what he had saved from the wreck at Paderborn (more than 13,000 volumes), about 6,000 separate works. He translated the New Testament into German, published it in 1810, and, by the aid of the British and Foreign Bible Society, put into circulation, principally among the Roman Catholics of Germany, with the happiest spiritual results, 523,000 copies of the New Testament, and more than 10,000 Bibles. Grown old and infirm, he retired at length from the University of Marburg to the quiet

little town of Alzey, in Hesse-Darmstadt, west of the Rhine, about equidistant from Mayence and Worms, and offered his great library for sale, for 11,000 florins.

Prof. Calvin E. Stowe, just returned from Europe, was advised of the fact. In a letter from Lane Seminary, to Dr. Robinson, April 3, 1837, he advised the purchase of this unique collection by the New York Theological Seminary. Terrible as were the times, Dr. Robinson, on his departure for Europe and the Holy Land, in July, was instructed to obtain the refusal of the collection. After a careful examination of the books by Mr. Philip Wolff, of Erlangen University, (a brother of Mrs. Gurdon Buck of this city,) the purchase was effected, in April, 1838, for 10,000 florins. It had cost Dr. Van Ess 50,000 florins. Its whole cost to the Seminary, when it arrived in October, all charges paid, was $5,070.08. It was received just in time to find its way into the alcoves of the library room of the new building. It has served as an invaluable nucleus around which to cluster the needful volumes of the more modern press. It is a treasure, rare and peculiar, whose riches have as yet been but partially explored. If lost, it could not possibly be replaced.[1]

To this original nucleus have been added, from time to time, special collections, together with many thousands of separate volumes and pamphlets, until we have one of the best theological libraries in the country. For this result we owe a large debt of gratitude in particular to the skill, labors, and scholarly devotion of three former Librarians, Dr. Edward Robinson (1841–1850), Dr. Henry B. Smith (1850–1876), and

[1] An article on the Van Ess collection, entitled "Treasures of a New York Library," appeared in *The Evening Post* of May 8, 1888. It was written by Prof. T. F. Crane, of Cornell University. The larger portion of this very interesting article will be found in Note D, p. 101.

Dr. Charles A. Briggs (1876–1883). In almost all departments of bibliography they were at home; in some of the most important they were accomplished experts. Several of the special collections to which I have referred bear the names of old friends of the Seminary, having been given to it by their surviving families. In this way the very valuable libraries of Dr. Hatfield and Dr. Gillett became a part of our own. It has been enriched also by additions from the collections of Edward Robinson, David D. Field, John Marsh, Henry B. Smith, William Adams, and others.

Three of its departments have been endowed; two of them by David H. McAlpin, namely, the "McAlpin Collection," and the "Gillett Collection," named after his life-long friend, the late Rev. Dr. E. H. Gillett; and the third, the "Henry B. Smith Memorial Library of Philosophy," by the Professors and Alumni of the institution. The McAlpin Collection is particularly rich in Westminster Assembly literature. This department contains not a few works that could hardly be replaced, — Puritan catechisms before those of Westminster, for example; nor, taken as a whole, can its equal probably be found under one roof, anywhere outside of the British Museum.

It is safe to say that but few even of the Directors of the Seminary have any adequate conception of the treasures of theological literature and learning hidden away in our alcoves. And yet, good as it is, our

Library ought to be far better. Its deficiencies and its needs are still great. Notwithstanding Governor Morgan's gift, an additional library fund of $100,000 would be a veritable god-send to the institution. Every one of its teachers is more or less thwarted in his work because the book he wants to read or consult is so often sought for in vain. To me it is a matter of endless wonder, that men of wealth, who believe in the power of books, take delight in giving, and desire to do good in the most enduring way, do not put more of their money into so precious a reservoir of knowledge, both human and divine, as the Library of the Union Theological Seminary. Such a reservoir is an inexhaustible fountain of good influences. The time is not, I trust, so very far distant when every lover and investigator of sacred truth, from far and near, will be able here to find whatever he may want in the way of books, be he a Protestant, a Roman Catholic, or a Jewish scholar.

In addition to the Library we have a Museum, which bids fair to become one of our most attractive and valuable possessions. It includes Biblical and Christian antiquities, rare manuscripts, characteristic specimens of mediæval and early Reformation books and pamphlets, together with objects illustrative of Missionary life and work.

The Semi-Centennial Catalogue of the Seminary, prepared with so much care by the present Librarian, is full of instructive facts bearing upon the history

and working power of the institution. I must content myself with calling your attention to a few of them. The first thing that strikes us is the fact, that, instead of belonging to the cities of New York and Brooklyn, as was expected by the founders of the Seminary, the most of its students have come from New England, from the rural districts of New York, from New Jersey and Pennsylvania, from the South, and West, and farthest Northwest, — in a word, from all quarters of the land, and even from beyond the sea. The graduating class of 1837, for example, consisted of a single student, and he was a native of Massachusetts. The class of 1838 contained nine students, and of these three came from Connecticut, three from the interior of New York, one from New Jersey, one from Vermont, none from Brooklyn, and one only from New York City. The class of 1839 contained thirty; of these ten were natives of Massachusetts, two of Connecticut, one of Rhode Island, one of Vermont, one of New Hampshire, six of the interior of New York, one of Pennsylvania, one of New Jersey, one of Ireland, two only of Brooklyn, and four of the city of New York. The class of 1840 numbered twenty-eight; of these fourteen came from the interior of New York, six from Connecticut, two from Massachusetts, two from Vermont, one from Pennsylvania, one from Scotland, two from the city of New York, and none from Brooklyn.

The class of 1850 numbered forty-five; of these

eighteen came from the interior of New York, five from Connecticut, four from Massachusetts, two from New Hampshire, four from Vermont, one from New Jersey, one from Pennsylvania, one from Illinois, three from Tennessee, one from Michigan, one from Kentucky, one from Bohemia, two only from the city of New York, and one from Brooklyn. The class of 1860 numbered fifty-three; of these eight came from Massachusetts, five from Connecticut, three from New Hampshire, one from Rhode Island, one from Vermont, two from Ohio, one from Michigan, one from Illinois, four from Pennsylvania, three from New Jersey, one from Virginia, one from the District of Columbia, one from New Brunswick, one from Scotland, one from Schleswig-Holstein, one from France, nine from the interior of New York, nine from New York City, and none from Brooklyn.

Let us now take a class graduating in the midst of the civil war, that of 1863. It numbered fifty; of these eleven came from the interior of New York, three from Massachusetts, three from Vermont, four from New Hampshire, two from Maine, two from Connecticut, three from Ohio, three from Pennsylvania, one from Maryland, one from Virginia, three from New Jersey, two from Tennessee, one from Alabama, one from Scotland, one from Persia, one from Greece, one from England, three from Brooklyn, and four from New York City. The class of 1870 numbered sixty-one; of these fourteen came from Ohio,

fourteen from the interior of New York, two from Massachusetts, three from Pennsylvania, one from Wisconsin, three from New Jersey, one from South Carolina, two from Connecticut, two from Vermont, four from Michigan, two from Indiana, one from Kentucky, two from Scotland, one from Ireland, one from France, one from Rhenish Prussia, one from Canada, one from Syria, one from Brooklyn, and four from New York City.

Passing on to 1885, we find a class of forty-nine, distributed as follows: two from Vermont, two from Massachusetts, one from Rhode Island, ten from the interior of New York, eight from Pennsylvania, two from New Jersey, one from Nova Scotia, two from Indiana, two from Illinois, three from Ohio, two from Missouri, one from Texas, one from Louisiana, one from Virginia, one from the Indian Territory, one from Maryland, one from Austria, one from Germany, one from Brooklyn, and six from the city of New York.

At first, almost none came from west of the Alleghanies, none from beyond the Mississippi, and few from Pennsylvania or the South. The founders as little dreamed, in 1836, that they were establishing a theological seminary for the whole Union, rather than for New York City and Brooklyn, as they dreamed that in less than fifty years the whole Union would extend from the Atlantic to the Pacific shores, and be covered with a network of tens of thousands of miles of railroad, on which students would be able

to travel hither from Texas, from Oregon, or from California as easily, and almost as quickly, as from adjoining cities.

The number of students matriculated from the beginning has been 2,230. Of these 2,040, or over 91 per cent, were college-bred; 1,856, or over 83 per cent, were actually ordained to the Gospel ministry; and 164, or 7¼ per cent, went into the Foreign Mission field.[1] As nearly as can be ascertained, 1,774 of the whole number matriculated are still living. It would be interesting to know how many of our students received aid from the churches, and to what extent they were aided, in preparing for the ministry. There can be no doubt that a large majority of them owed their education, in whole or in part, to such aid; and to this class belong many of the most honored names on the roll of American pastors, missionaries, and theological teachers during the last half-century. These names would, perhaps, surprise some of those who look with disfavor upon the old methods of helping pious youth in their preparation to preach the Gospel, or who are inclined to consider theological students as a class inferior in personal quality, energy, and mental stamina to the students of our other professions and callings in life.

The glory of a theological seminary is its alumni; and in unison with this sentiment we have desired

[1] In Note E, p. 107, will be found the names of our Alumni who have entered the Foreign Mission field, together with their places of labor.

that the celebration of our Semi-Centenary might be as far as possible a family observance. None can gather around the old hearthstone with just the feelings of those who were reared and once worshipped there. Most heartily do we welcome you, brethren of the alumni, who are with us to-day, and only wish we could bid all who are absent welcome also. What an assembly would the more than seventeen hundred and threescore living alumni of the Seminary form, if from the different parts of our own land, and of pagan lands, where, standing in their lot and place, they serve the Divine Master, we could summon them all hither to take part with us in this glad reunion! What crowns of glory would encircle the heads of not a few of them! What forms bent low by the burden and heat of the long day! What countenances marred by trouble and suffering, yet transfigured by the peace of God! What youthful enthusiasm going forth to its work, or, after years of toil, ripened into the meek wisdom of experience and the full assurance of hope! What learning, human and divine! What gifts of speech in the tongues both of men and of angels! In a word, what a noble company it would be of true-hearted faithful men, young and old and middle-aged, who adore Jesus Christ, live for Him, and look forward with joy to His appearing! God bless them, wherever they are!

X.

PRESENT CONDITION OF THE SEMINARY. — ITS RELATION TO THE PAST AND THE FUTURE.

I HAVE given thus a hasty sketch of the origin and growth of the Seminary. Before closing, let me say a word of its present, as related to its past and its future. Fifty years have wrought great changes in every department of human affairs, — in society, in government, in business, in literature, in science and philosophy, and in religious thought; in other words, during all these fifty years God has been busy in the world, still unfolding and carrying forward His eternal plan. It would be strange indeed, therefore, if the Union Theological Seminary all this time had not undergone a change, and that for the better. Wherever there is spiritual life and power, there will also be spiritual progress.

In 1836 the Presbyterian Church, though visibly one, was agitated by bitter controversies about policy and doctrine. Two years later, it was rent in twain from top to bottom. The Union Seminary found itself on the New School side. After more than thirty years of separate existence, — each going meanwhile its own way, and caring for its own interests, — the severed branches were happily reunited. As a reunited Church

we have walked together in such peace for more than half a generation, that the very memories of the strife and division have almost faded out. Old School and New School are antiquated names; they designate the honest differences of good men and good Presbyterians in a former age. And with the old party names, the old antipathies, prejudices, and misunderstandings have also been buried in oblivion. In that better country, where, resting from their labors, and in the goodly fellowship of patriarchs, prophets, apostles, evangelists, and saints of all ages, they follow the Lamb whithersoever He goeth, how little Robert J. Breckinridge and Absalom Peters, Lyman Beecher and Joshua L. Wilson, Albert Barnes and George Junkin, Charles Hodge and Thomas H. Skinner, William Adams and James W. Alexander, or Henry B. Smith and that eminent servant of Christ who has just passed so suddenly within the veil, Archibald Alexander Hodge, — how little do these glorified spirits trouble themselves about the points of either Old School or New School theology which they once deemed so important! And even here on earth, although our eyes are not illumined like theirs by the beatific vision, we can yet see plainly enough that on both sides there was more or less of truth and right, and on both sides more or less of error, mistake, and passion, — as was to be expected of poor fallible mortals.

But while so many doctrinal speculations and burn-

ing questions of fifty years ago have vanished away, how many new ones have sprung into existence and are clamoring for both a hearing and a decision! Where does the Union Theological Seminary stand in relation to these? I think I may answer confidently, with the hearty assent of my honored colleagues, that its position is still in harmony with the spirit of its revered founders, — those men of "moderate views and feelings, who desired to live free from party strife, and to stand aloof from all extremes of doctrine and practice." But moderation, as they understood and practised it, was not apathy, or neutrality, or timidity touching Christian truth and duty; it was the patient forbearance, candor, self-restraint, and kindly temper that have their root in humility and depth of conviction; it was the sweet reasonableness that is born of faith in the power and ultimate triumph of the divine ideas and principles of God's Word. It was what Paul meant when he wrote, "Let your moderation be known unto all men; the Lord is at hand." Armed with such Christian moderation, both of opinion and feeling, the Union Seminary is neither affrighted nor thrown off its balance by the hardest problems of the hour, whether in science or religion, — whether they relate to the origin, nature, and eternal destiny of man, or to the wonderful works and ways of God in creation and providence, or to Jesus Christ and His gospel. On these questions, and all other questions that puzzle the will and task the intellect of the age,

this Seminary is ready to adopt as its own the words of Lord Bacon: —

> Let no man, upon a weak conceit of sobriety, or an ill-applied moderation, think or maintain that a man can search too far, or be too well studied in the book of God's Word, or in the book of God's works, — divinity or philosophy; but rather let men endeavor an endless progress and proficience in both; only let men beware that they apply both to charity, and not to swelling; to use, and not to ostentation; and again, that they do not unwisely mingle or confound these learnings together.

As to the future of the Union Theological Seminary, I for one believe assuredly that it is destined to perform a great part in the coming struggles, labors, and triumphs of our free American Christianity, and of the Gospel in all the earth. How otherwise can we interpret the marks of providential design and favor which are stamped so indelibly upon its entire history? And to the end that it may rise to the height of its vast opportunity, let us pray earnestly that those who have charge of it, whether as directors or teachers, and those who shall have charge of it hereafter, may be true men, full of faith and of the Holy Ghost. May it please God to endue them plenteously with the spirit, not of fear, but of power, and of love, and of a sound mind. May it please Him also to impart more and more to our Christian laymen whom He has overwhelmed with worldly goods a magnanimous, free-hearted devotion to the interests of His kingdom, — especially to the grand object for promoting which

this institution was founded. It was, to use their own words, because they were "deeply impressed with the claims of the world upon the Church of Christ to furnish a competent supply of well-educated and pious ministers of the Gospel, that a number of Christians, clergymen and laymen in the cities of New York and Brooklyn, after several meetings for consultation and prayer, resolved unanimously, in humble dependence upon the grace of God, to attempt the establishment of a theological seminary in the city of New York."

The history of the Union Theological Seminary, during fifty years, shows what has grown out of their attempt, made thus in humble dependence upon Divine grace. If, faithful to the trust committed to us, we, and those who shall take our places, continue to be animated by the same high motives and the same humble dependence upon the grace of God, our next half-century, I do not doubt, will surpass even that which is just closed in the record of eminent usefulness, by "calling forth and enlisting in the service of Christ, and in the work of the ministry, genius, talent, enlightened piety, and missionary zeal; and by qualifying many for the labors and management of the various religious institutions, seminaries of learning, and enterprises of benevolence which characterize the present times." So may we and our successors be worthy followers of the noble men who through faith and patience founded and built up this school of sacred and inspired theology.

NOTE A.

THE COURSE OF STUDY.

The Course of Theological study in the Union Theological Seminary, New York, occupies *three* years, of two terms each, and Students are admitted on a pledge to complete a *full* course, here or elsewhere, unless unavoidably prevented.

In most of the departments the Students are required to write essays on the more important topics of the Course. Lectures are given in the *Parker Lectureship* on the laws of Health, with special reference to its connection with religious experience; in the *Morse Lectureship*, on the relation of the Bible to the Sciences; and in the *Ely Lectureship*, on the Evidences of Christianity. Lectures are also given on the relation of the Civil Law to Ecclesiastical Polity, Discipline, and Property, by Lecturers selected for the purpose on account of their special eminence in the respective departments. Every public exercise is opened with prayer. Devotional exercises are held every day in the Chapel, at 5 o'clock P. M., conducted by the Faculty. A daily prayer-meeting is maintained by the Students.

On the first Monday of each month, the hour from 4 to 5 o'clock P. M. is appropriated to the exercises of "The Society of Inquiry concerning Missions," and on the third Monday the same hour is devoted to a general meeting for religious Conference and Prayer.

The Junior Class. — First Term.

PROPÆDEUTICS. — Lectures on Theological Encyclopædia, Methodology, and Bibliography, once a week by Prof. Schaff.

PHILOLOGY. — 1. Introductory Hebrew Grammar, with Exercises in Reading and Writing Hebrew, five times a week with Prof. Brown until December.

2. Grammar of New Testament Greek, with reading in the Gospel of Matthew, once a week with Prof. Brown.

EXEGESIS. — 1. Historical and Critical Introduction to the New Testament, once a week with Prof. Schaff.

2. The Higher and Lower Criticism of the Old Testament, twice a week with Prof. Briggs.

3. Exposition of select chapters of the Old Testament, five times a week with Prof. BROWN during December.

4. Exposition of the Gospel of Mark, twice a week with Prof. BROWN.

The Greek Gospels of Matthew and Mark *entire* are assigned, and will be required in the Examination at the close of the Term.

MISSION WORK. — Its Aim, Principles, and Claims, with outlines and biographical sketches of its history, twice a week with Prof. PRENTISS.

THE ADVANCED CLASS IN HEBREW (1) enters at once upon Hebrew Exegesis with Prof. BRIGGS twice a week. They read selections from the Historical Books of the Old Testament and from the Mishna illustrating the several periods of the Hebrew language. They also (2) meet Prof. BROWN once a week for grammatical drill and exercises in the unpointed Hebrew Text. Students entering this class are excused from the Introductory Course with Prof. BROWN; but they are required to present a certificate from the *Institute of Hebrew*, or from their Hebrew Professor, showing that they have substantially completed the Introductory Hebrew course. Otherwise they must submit to an Entrance Examination.

SACRED MUSIC. — Instruction is given by Prof. HERMAN to all the Students in graded classes throughout the Course.

THE JUNIOR CLASS. — SECOND TERM.

PHILOLOGY. — 1. Exercises in Hebrew Etymology and Syntax, with sight-reading once a week with Prof. BROWN.

2. Grammar of New Testament Greek, with reading in the Gospel of Luke, once a week with Prof. BROWN.

EXEGESIS. — 1. Exposition of selections from the Pentateuch, twice a week with Prof. BROWN.

2. Exposition of the later Historical Books, with especial reference to their illustration from Assyrian and Babylonian history, twice a week with Prof. BROWN.

3. Exposition of the Gospel of John, twice a week with Prof. SCHAFF.

The Greek Gospels of Luke and John *entire* are assigned for classroom work or private reading.

THE ADVANCED CLASS IN HEBREW has critical exercises in Hebrew Text twice a week with Prof. BRIGGS, and is excused from Exegesis, Course 1 (Pentateuch).

BIBLICAL THEOLOGY. — The Religion of Israel, with a discussion of the principal institutions and laws, twice a week with Prof. BRIGGS.

HISTORY. — The Life of Christ, with references to Schürer, Robinson, Neander, Edersheim, Andrews, and Farrar, twice a week with Prof. HITCHCOCK.

APOLOGETICS. — Christ and His Apostles as defenders of the truth. A sketch of the history of Apologetics. Grounds of the Christian evidence. Strength of Unbelief in our day and the best way to meet it. Lectures twice a week by Prof. PRENTISS.

VOCAL CULTURE. — The Class is divided into sections, and each section will have exercises once a week with Prof. ROBERTS for the development, strengthening, and management of the voice, and in the principles of Expression in Elocution as applied to the reading of extracts in Prose and Verse.

THE MIDDLE CLASS. — FIRST TERM.

EXEGESIS. — *Hebrew Poetry:* Exposition of selections of various kinds of poetry from the earlier periods of Hebrew History, once a week with Prof. BRIGGS.

The Psalter: Its Poetry, Structure, and Exposition, twice a week with Prof. BRIGGS.

Exposition of the Book of the Acts, and the Epistle to the Galatians, twice a week with Prof. SCHAFF. The Epistles to the Thessalonians are assigned, and will be required in the Examination.

HISTORY. — The Apostolic Church, with references to Neander, Schaff, Conybeare and Howson, Lewin, and Farrar, twice a week with Prof. HITCHCOCK.

DOGMATICS. — *Theological Introduction:* Method, Nature, and Definition of Theological Science. *Bibliology:* Revelation and Inspiration, Authenticity, Credibility, and Canonicity of the Scriptures. *Theology* (proper): Nature and Definition of God; Innate Idea of God; Arguments for the Divine Existence; Trinity in Unity. Lectures four times a week by Prof. SHEDD.

CATECHETICS. — The Christian instruction of the young, and their preparation for Church ordinances, with special reference to the Westminster Catechisms, including also a History of Religious Nurture and of the Sunday School, twice a week with Prof. PRENTISS.

VOCAL CULTURE. — Exercises in the reading of the Scriptures and Hymns. Each section of the Class once a week with Prof. ROBERTS.

HOMILETICS. — Introductory instruction as to methods of pulpit preparation, with practical exercises, once a week with Prof. HASTINGS.

THE MIDDLE CLASS. — SECOND TERM.

EXEGESIS. — *Hebrew Poetry:* Exposition of selections from the later periods of Hebrew Poetry, twice a week with Prof. BRIGGS, including portions of Proverbs, Job, Song of Songs, and Ecclesiastes.

Exposition of the Epistles to the Corinthians, the Ephesians, the Colossians, the Philippians, and Philemon, twice a week with Prof. SCHAFF.

BIBLICAL THEOLOGY. — Theology of the Old Testament, twice a week with Prof. BRIGGS.

DOGMATICS. — *Theology* (proper): Divine Attributes, Decrees, Creation, Providence, Miracles. *Anthropology:* Man's Creation, Primitive State, Probation, Apostasy, Original Sin. Lectures four times a week by Prof. SHEDD.

CHRISTIAN ETHICS. — The Moral Principles of Christianity, and their Application to Human Life and Conduct, twice a week with Prof. PRENTISS.

HOMILETICS. — Lectures with Practical Exercises, twice a week with Prof. HASTINGS.

VOCAL CULTURE. — Exercises in Pulpit and Platform Speaking. Each section of the Class once a week with Prof. ROBERTS.

THE SENIOR CLASS. — FIRST TERM.

EXEGESIS. — Exposition of select portions of the Prophets, with special reference to the development of the Messianic idea, twice a week with Prof. BRIGGS.

Exposition of the Epistle to the Romans, and of selections from the Epistle to the Hebrews, the Catholic Epistles, and from the Apocalypse, twice a week with Prof. SCHAFF.

BIBLICAL THEOLOGY. — The Old Testament doctrine of Redemption, once a week with Prof. BRIGGS.

HISTORY. — The General History of the Christian Church from the death of the Apostle John, with reference to Gieseler, Neander, Hagenbach, Winer, and Schaff. Special prominence is given to the secular environment of the Church, and to the development of Doctrine. *The Ancient Church*, four times a week with Prof. HITCHCOCK.

DOGMATICS. — *Christology:* Christ's theanthropic Person, Divinity, Humanity; *Soteriology:* Christ's mediatorial Offices; Vicarious Atonement. Lectures twice a week by Prof. SHEDD.

HOMILETICS. — The composition and delivery of sermons with practical exercises. Sermons to be delivered by each Student both in private and before the class. Exercises twice a week with Prof. HASTINGS. At least two sermons must be submitted by each member of the class to the Professor for private criticism during the year.

PASTORAL THEOLOGY. — The Calling, Qualifications, and Work of the Christian Pastor. *Hymnology and Psalmody.* Lectures once a week by Prof. HASTINGS.

VOCAL CULTURE. — Exercises in Pulpit and Platform Speaking. Each section of the Class once a week with Prof. ROBERTS.

The Senior Class. — Second Term.

BIBLICAL THEOLOGY. — The various types of Theology in the writings of the New Testament, and their comprehension in a higher unity, twice a week with Prof. Briggs.

HISTORY. — The General History of the Christian Church continued. The *Mediæval* and *Modern Church*, four times a week with Prof. Hitchcock.

SYMBOLICS. — Comparative Theology: exposition of the doctrinal differences of the various Churches, twice a week with Prof. Schaff.

DOGMATICS. — *Soteriology:* Regeneration, Conversion, Justification, Sanctification; *Eschatology:* Intermediate State, Second Advent, Resurrection, Final Judgment, Heaven, Hell. Lectures twice a week by Prof. Shedd.

HOMILETICS. — The composition and delivery of Sermons with practical Exercises, once a week with Prof. Hastings. Private criticism and preaching before the Class.

PASTORAL THEOLOGY. — Lectures once a week; and Exposition of the Pastoral Epistles, once a week, with Prof. Hastings.

CHURCH POLITY. — The New Testament idea and constitution of the Church of Christ: How far the ecclesiastical polities of later ages embody the same. Denominational organizations: How far justifiable. Presbyterianism. The *Sacraments.* Lectures once a week by Prof. Prentiss.

The Cognate Oriental Languages.

All the studies in this department are *optional.*

The class in Biblical Aramaic will study the Grammar of that language with selections from the Aramaic of the Bible, in the second term, with Prof. Brown.

Those who have already studied Hebrew and Biblical Aramaic may unite with the *Syriac* and *Arabic* classes, which are organized in alternate years (1885–86, Syriac; 1886–87, Arabic), so that in regular order the three classes may pursue Biblical Aramaic, Syriac, and Arabic. The *Syriac* class will study *Syriac* Grammar, and read selections from the *Peshitto* version in the first term, and read selections from *Bar-Hebraeus* and *Ephraem Syrus* in the second term with Prof. Briggs. The *Arabic* class will study the *Arabic* Grammar, and read selections from the version of *Saadia* in the first term, and read selections from the *Koran*, in connection with a more particular study of Arabic Syntax, in the second term with Prof. Briggs.

There will be two *Assyrian* classes, composed of those who have already studied Hebrew and *two* of the Cognates. The one will study the *Assyrian* Characters and Grammar, and read selections from the historical Inscriptions, during the second term, with Prof. Brown. The second

class will consist of those who have already passed through the first class. They will read selections from the historical and mythological Inscriptions and the Syllabaries. Lectures will also be given on Babylonian and Assyrian Literature, and on the relation of the Assyrian language to the Akkadian and Sumerian. This course will be extended through both terms with Prof. BROWN.

SCHEDULE OF LECTURES FOR 1886–87. — SECOND TERM.

Days.	Hours.	Juniors.	Middlers.	Seniors.
Monday,	11	Prof. HITCHCOCK.	Prof. PRENTISS.	Prof. SCHAFF.
	3	" BROWN.	" SHEDD.	" HASTINGS.
	4	Conference Meeting.		
Tuesday,	11	" HITCHCOCK.	Prof. PRENTISS	" SCHAFF.
	3	" BROWN.	" SHEDD.	" BRIGGS.
	4	" SCHAFF.	" BRIGGS.	" SHEDD.
Wednesday,	11	" PRENTISS.	" SCHAFF.	" HITCHCOCK.
	3	" BRIGGS.	" SHEDD.	" HITCHCOCK.
	4	" BROWN.	" BRIGGS.	" HASTINGS.
Thursday,	11	" SCHAFF.	" BRIGGS.	" HITCHCOCK.
	3	" BROWN.	" SHEDD.	" HASTINGS.
	4	" BRIGGS.	" HASTINGS.	" PRENTISS.
Friday,	11	" PRENTISS.	" SCHAFF.	" HITCHCOCK.
	3	" BROWN.	" HASTINGS.	" BRIGGS.
	4	" BROWN.	" BRIGGS.	" SHEDD.

Class in Biblical Aramaic, Mondays, 2 to 3 P. M., with Prof. BROWN.

Class in Arabic, Mondays, 2 to 3 P. M., with Prof. BRIGGS.

Class in Assyrian I., Tuesdays, 2 to 3 P. M., with Prof. BROWN.

Class in Assyrian II., Thursdays, 2 to 3 P. M., with Prof. BROWN.

Class for Juniors advanced in Hebrew, Mondays, 3 to 4 P. M., Tuesdays, 2 to 3 P. M., with Prof. BRIGGS.

Vocal Culture, daily, in sections: Juniors, 9 to 10 A. M., Middlers, 10 to 11 A. M., with Prof. ROBERTS.

Sacred Music, all classes, Thursdays, 7:30 P. M.

SCHEDULE OF LECTURES FOR 1887–88. — FIRST TERM.

Days.	Hours.	Juniors.	Middlers.	Seniors.
Monday,	11	Prof. PRENTISS.	Prof. HITCHCOCK.	Prof. SCHAFF.
	3	" BROWN.	" SHEDD.	" HASTINGS.
	4	Conference Meeting.		
Tuesday,	11	" PRENTISS.	Prof. HITCHCOCK.	" SCHAFF.
	3	" BROWN.	" SHEDD.	" BRIGGS.
	4	" BROWN.	" BRIGGS.	" SHEDD.

Days.	Hours.	Juniors.	Middlers.	Seniors.
Wednesday,	11	Prof. SCHAFF.	Prof. PRENTISS.	Prof. HITCHCOCK.
	3	" BROWN.	" SHEDD.	" HITCHCOCK.
	4	" BRIGGS.	" SHAFF.	" HASTINGS.
Thursday,	11	" SCHAFF.	" BRIGGS.	" HITCHCOCK.
	3	" BROWN.	" SHEDD.	" BRIGGS.
	4	" BROWN.	" PRENTISS.	" HASTINGS.
Friday,	11	" BRIGGS.	" SCHAFF.	" HITCHCOCK.
	3	" BROWN.	" HASTINGS,	" BRIGGS.
	4	" BROWN.	" BRIGGS.	" SHEDD.

Class in Syriac, Mondays, 2 to 3 P. M., with Prof. BRIGGS.

Class in Assyrian II., Fridays, 2 to 3 P. M., with Prof. BROWN.

Class for Juniors advanced in Hebrew, Thursdays, 2 to 3 P. M., with Prof. BROWN; and Mondays and Wednesdays, 3 to 4 P. M., with Prof. BRIGGS.

Vocal Culture, daily, in sections: Seniors, 9 to 10 A. M., and Middlers, 10 to 11 A. M., with Prof. ROBERTS.

Sacred Music, all classes, Thursdays, 7:30 P. M.

EXAMINATIONS.

The Academic year consists of two terms: the first beginning with the third Wednesday of September and ending with the Christmas holidays: the second beginning immediately after those holidays, and ending with the Tuesday next preceding the second Thursday of May. Examinations will be held during the last week of each term upon the studies then completed. These examinations are conducted by the Faculty with the co-operation of Committees of the Directors and of the Alumni of the Seminary. The Presbytery of New York is represented by a Committee of examination at the Intermediate examination, the Synod of New York at the Final examination.

NOTE B.

THE PROFESSORSHIPS.

SIX Professorships have been endowed, as follows: —

I. The ROOSEVELT PROFESSORSHIP OF SYSTEMATIC THEOLOGY was endowed in 1851, under the will of Mr. James Roosevelt, with $25,000, which in 1874 had become $34,000, to which Mr. James Brown in that year added $46,000, making the whole endowment $80,000.

II. The DAVENPORT PROFESSORSHIP (originally of Sacred Rhetoric, but since 1873) OF HEBREW AND THE COGNATE LANGUAGES was en-

dowed in 1853 by Mr. James Boorman (who died in 1866) with $25,000, to which Mr. Brown added $55,000, making the whole endowment $80,000.

III. The WASHBURN PROFESSORSHIP OF CHURCH HISTORY was endowed in 1855 by Mrs. Jacob Bell (who died in 1878) with $25.000, to which Mr. Brown added $55,000, making the whole endowment $80,000.

IV. The BALDWIN PROFESSORSHIP OF SACRED LITERATURE was endowed in 1865 by Mr. John Center Baldwin (who died in 1870) with $25,000, which was afterwards increased to $65,000, to which Mr. Brown added $15,000, making the whole endowment $80,000.

V. The BROWN PROFESSORSHIP (originally of Hebrew and the Cognate Languages, but since 1873) OF SACRED RHETORIC was endowed in 1865, by Mr. John A. Brown, of Philadelphia (who died in 1872), and his brother, Mr. James Brown, of New York, with $25,000, to which in 1874 Mr. James Brown added $55,000, making the whole endowment $80,000.

VI. The SKINNER AND MCALPIN PROFESSORSHIP OF PASTORAL THEOLOGY, CHURCH POLITY, AND MISSION WORK, was endowed in 1872, by Mr. David Hunter McAlpin, and a few other friends of Dr. Skinner and Dr. Prentiss, with $50,000, to which Mr. Brown added $30,000, making the whole endowment $80,000.

THE LECTURESHIPS.

The ELY LECTURESHIP, on "The Evidences of Christianity," was founded, May 8, 1865, by Mr. Z. STILES ELY, of this city, by the gift of Ten Thousand Dollars, in memory of his brother, the Rev. ELIAS P. ELY.

The MORSE LECTURESHIP, on "The Relations of the Bible to the Sciences," was founded, May 20, 1865, by the late Prof. SAMUEL F. B. MORSE, LL. D., by the gift of Ten Thousand Dollars, in memory of his father, the Rev. JEDEDIAH MORSE, D. D.

The PARKER LECTURESHIP, designed to furnish Theological Students with such hygienic instructions as may be specially useful to them personally and as pastors, was endowed in 1873 by WILLARD PARKER, M. D., LL. D., with $2000.

THE FELLOWSHIPS.

Two Fellowships, of TEN THOUSAND DOLLARS each, have been endowed for the purpose of encouraging special merit in the pursuit of higher Theological culture. The one is known as "THE PHILADELPHIA FELLOWSHIP," endowed by "A Friend of the Seminary"; the other as "THE FRANCIS P. SCHOALS FELLOWSHIP," endowed by the friend whose name it bears. The income of these Fellowships is appropriated to the

support of incumbents, for two years each, in prosecuting special studies, either in this country or in Europe, under the direction of the Faculty.

The income of the two Fellowships ($600 *each*) is appropriated subject to the following terms and conditions: —

1. No person shall be eligible as Fellow who has not been a member of this Seminary, and of the same class, for the full course of three years.

2. Those only shall be appointed Fellows, annually or otherwise, according to the discretion of the Faculty, who have made such proficiency in the original languages of the Bible and in general Theological scholarship as to warrant their appointment.

3. Those accepting appointments as Fellows must agree to prosecute their studies, in this or other countries, for two years each, under the direction of the Faculty and to their satisfaction, reporting to them semiannually.

FELLOWS OF UNION THEOLOGICAL SEMINARY.

1877. FRANCIS BROWN.
1878. SAMUEL FRANKLIN EMERSON.
1879. EDWARD LEWIS CURTIS.
1880. CHARLES RIPLEY GILLETT.
1881. FRANK EDWARD WOODRUFF.
1882. HARRY NORMAN GARDINER.
1883. GEORGE HOLLEY GILBERT.
1884. EDWARD CALDWELL MOORE.
1885. OLIVER JOSEPH THATCHER.
1886. ROBERT FERGUSON.
1887. HOWARD S. BLISS.
1888. HERVEY D. GRISWOLD.
1889. OWEN H. GATES.

THE INSTRUCTORSHIP.

"THE HARKNESS INSTRUCTORSHIP IN VOCAL CULTURE AND IN ELOCUTION" was endowed by a gift of $40,000 by "A Friend in the West Presbyterian Church" in this city, to which is added the sum of $10,000, formerly contributed for a similar purpose, making the whole endowment $50,000.

THE HITCHCOCK PRIZE IN CHURCH HISTORY.

In accordance with a recommendation in the will of the late President, the Rev. ROSWELL DWIGHT HITCHCOCK, D. D., LL. D., his family has endowed "THE HITCHCOCK PRIZE IN CHURCH HISTORY," by the gift of Twenty-five Hundred Dollars. The income of this Endowment is

to be paid at or before Christmas in each year to such member of the Senior Class as, in the entire course in this Seminary, shall have attained the highest excellence in Church History and kindred subjects. Each competitor for this prize must submit to the Faculty an essay upon one of such topics as may be assigned.

NOTE C.

EXTRACTS FROM THE SERMON ENTITLED "THE UNION THEOLOGICAL SEMINARY."

HAVING considered the twofold office of a school of divinity, — that of cultivating sacred science and that of training young men for the ministry of the Gospel by instructing them in the principles and facts of this science, — I proceeded to speak thus of the special claims of the Union Seminary: —

The sum and substance of what I have to say can be uttered in a few words; and you will excuse me, I am sure, if they are spoken plainly, and with the emphasis of a strong conviction, — a conviction formed long before I became your pastor. This institution of sacred learning ought to be endowed generously, permanently, and without delay. Its character, position, wants, and capabilities all entitle it to this service from the Christian community. The character of Union Seminary is eminently catholic, in the true sense of the word; it is at once liberal and conservative. There is nothing that I am aware of in its history, nothing in its associations, nothing in its general policy, nothing in its temper, which should make this institution cleave inordinately to the past or to the future, — which should render it unstable in the ways of old truth, or unwilling to greet new truths with a friendly welcome; nothing which commits it to any party, or prevents its cordial relations with all parties who love the Gospel and Christian union. It stands in special connection with our own branch of the great Presbyterian family; but it numbers on its Board of Directors, and among its warmest friends, influential members of the other branch; while it seeks its professors and attracts its students as readily from the old Puritan body of New England, as if its predilections were all Congregational. If you will have an institution occupying as catholic a ground as the distracted state of the Church in our day seems to permit, I do not know how you can well come nearer to such a plan than have the founders of the Union Seminary. Its main advantages are as accessible and useful to a Baptist, a Methodist, an Episcopalian, or a Congregationalist, as to a Presbyterian; and students

of all these and of other denominations have availed themselves of them. Let it be understood, that in what I have said, or may say, I cast no reflection upon any other seminary. All honor to Princeton, and Lane, and Auburn, and Andover, and Bangor, and New Haven, and others, of whatever name, that are doing the Master's work!

Such is the character of the institution; and its position appears to me no less desirable. On this point there will doubtless be diversities of opinion. Very grave objections may easily be raised against a great city as the seat of a college where young men are trained in the preparatory discipline of a professional life. The distractions and temptations which surround them bear, certainly, an unfavorable aspect toward studious and moral habits. But the case of those who have passed through their collegiate course, and are in direct training for the ministry, is quite different. They may fairly be presumed to have well established principles of intellectual and religious conduct, — to be, in good measure, above both the temptations and the distractions of city life. It can hardly be denied, on the other hand, that precisely for them there are advantages to be derived from several years' residence in a metropolis like this, advantages of a specific and general nature, which cannot easily be found elsewhere. All admit that the schools and hospitals of Paris, Vienna, and Berlin afford to the medical student facilities for combined study and observation which are unrivalled. He can learn and see more there in one year, than he could in many years of ordinary advantages. So, New York affords, or might afford, to the candidate for the ministry unequalled opportunities of combining practical with theoretical study. . . . The pulpit, the church, the courts of justice, the popular assembly, the platform, the institutions of public charity and philanthropy, the fashionable streets and avenues, the crowded thoroughfares and marts of trade, the infected lanes and alleys, the wharves and ferries, the emigrant ship, — these are only a part of those ever-open books which he who runs may read, and which, "to him that understandeth," are fraught with lessons of the gravest meaning.

Without stopping, then, to discuss the point, I do not hesitate to express it as my own conviction, that the city is to be preferred to the country as a place for training ministers. The larger portion of them come from the country, and return thither again. Three years of city life, without in the least damaging their piety, will tend to teach them lessons, and supply them with observations, which they will find most useful during their whole subsequent career. These remarks, as I have intimated, seem to me to apply with especial force to New York. It is the great centre of American life and enterprise; and a young man of piety, intelligence, and susceptibility can hardly pass three years in the midst of it without some enlargement of view concerning his solemn work and duties as a Christian teacher and free citizen of this vast Republic.

As the seat, too, of a liberal and profound theological culture, New York ought to stand foremost in the land. She ought for her own sake. There is, perhaps, no other power, after the Word preached, which would do more to preserve her Christian influence, wealth, and enterprise from falling a prey to the show, self-aggrandizement, and other vices incident to the predominance of a commercial spirit. She ought, for the sake of our country and the world. Let a wise, tolerant Christian theology flourish here, and it would diffuse a beneficent radiance over the land, and even among pagan nations. The position, then, of the Union Seminary is unsurpassed, both for the training of ministers and the cultivation of sacred learning. For this reason its founders planted it in the city of New York.

Let me now speak of its wants. These are many, important, most reasonable, and, in my judgment, challenge the immediate attention of its friends. It wants, first of all, to be assured of its own existence; *it wants an endowment.* It is not seemly, it is a reproach and dishonor to the Christian community, that such an institution, where the pious young men of the Church are training to become her pastors, her divines, and her missionaries to the heathen, should be begging its bread, — should subsist on her precarious charities. No denomination that has any genuine self-respect will allow such an anomaly long to exist, if there be the means of preventing it. Permanent institutions like this ought to be exempt from commercial revulsions and the fluctuations of trade. If we cannot give them an assured and independent existence on any other terms, we had better do it even by mortgaging our church edifices. The tree is far more important than its fruit; the fountain than its passing streams. I repeat, the Union Seminary wants to be assured of its existence, but it wants a great deal more: it wants the means of making that existence honorable, vigorous, efficient; commensurate with the work it is called to do; worthy of, not a practical satire upon, the Christian liberality of this great and opulent city. It wants the means of so enlarging its accommodations that it can at once proffer a hearty invitation to two hundred young men; and, when they come, can welcome them to rooms fitted for the abode, not of poor children, not of youthful operatives, but of Christian gentlemen who are soon to be your religious teachers and guides. It wants thousands of volumes added to its library, that not merely its Professors and students, but the pastors and Christian scholars of this city and vicinity, and of the land, may be able to investigate all branches of theological knowledge without the trouble and expense of a voyage to Europe. The man who had the means, and whose heart God should enlarge and dispose to meet this want, — to expend a hundred thousand dollars in creating, around the present nucleus, a theological library worthy of New York, of our Calvinistic churches, and of the times we live in, — that man would build for himself a monument as enduring

as the eternal hills! If it were permitted to indulge in idle wishes, I would wish with all my heart I were such a man! How fragrant would be his memory, centuries hence, when oblivion shall have utterly consumed the noisy heroes and great men of the passing day!

This Seminary wants to make immediate and ample provision for the support of its Professors. It has searched for them through the land; has called them from positions of the highest influence, despoiling other institutions and great congregations of their jewels to enrich itself; and now is only able to afford them a compensation less than they might command in the humble pastorate of many a New England village! Who fancies such men will consent, or will be suffered, to remain where they are, in this centre of Christian wealth, performing the weightiest functions in the Church of God, teaching her teachers, and guarding her faith, unless they are adequately supported, — unless their pecuniary necessities are promptly and liberally met? It now only needs to be whispered abroad that they are discontented, and a score of churches, colleges, and other seminaries would be eager to obtain them.

I have thus stated some of the more pressing claims of this institution, or rather, I honestly think, claims of religion, of an educated ministry, of home and foreign missions, — in a word, of the cause of truth and righteousness, as expressed through this institution.

I have the clearest conviction that the Union Seminary is capable of doing a great work for Christ and the Church. It has already done much; not a few of the most useful ministers in the land, not a few of our best missionaries among the heathen, are its alumni. Already, too, has it made invaluable contributions to the higher theological literature of the age. But I trust it has a still nobler career in the future. I look forward to the time when young men of piety and generous endowments shall flock to it, in thousands, from all quarters of the Republic, — from California and Oregon, and the islands of the sea even; when its library shall be the resort of Christian scholars from neighboring towns and cities; when its professorships shall be multiplied so as to embrace one for each great branch of sacred lore; when it shall be the pride and glory of our churches, and its treasury be continually enriched by the princely donations of the living and the dying; when, in a word, it shall be such a nursery of men of God, and such a citadel of holy faith, as the voice of Providence commands us to build up in this emporium of the New World.

NOTE D.

THE TREASURES OF THE LIBRARY.

THE fact is, that this country is not so unprovided with the means for the study of any subject as the baffled scholar may sometimes suppose. The difficulty is in discovering just where the materials are. In Europe, what is not contained in the national libraries is to be found in the great private collections, most of them of considerable age, the contents of which are fairly well known. Here, however, the number of private collectors of books is so large, and their libraries are so constantly changing hands, that any dependence upon private resources must be abandoned. Some years ago the *Athenæum* contained an interesting series of letters devoted to the private collections of ancient sculpture in England, and much new and valuable material was brought to light. The writer has often thought what a wealth of rare and useful books such a series of articles on the private libraries in America would reveal. The sale catalogues from time to time give glimpses of this wealth, and curiously enough do they confirm the "fata habent libelli." The writer saw at a recent sale the manuscript of a work he had once visited Europe to consult in a printed edition. This unconscious proximity to valuable stores of material is beautifully likened by Mr. Justin Winsor, in an address to be mentioned again in a moment, to the rushing by unobserved of Gabriel's boat in "Evangeline," while the maiden lay screened by the palmettos. The writer may be pardoned for referring to his own experience in this matter, for it is probably that of many other scholars, and may serve to encourage some disheartened student. Some years ago he began some researches in a certain field of mediæval literature, contained almost wholly in manuscripts or early printed books. In pursuit of these studies he had visited various libraries of England and the Continent, not supposing for a moment that he could find in this country any of the needed works. One day a friend sent him a pamphlet containing an account of the public exercises on the completion of the library building of the University of Michigan. In it was the charming address by Mr. Justin Winsor, referred to above. Speaking of the inadequacy of public collections of all sorts to preserve a world's literature, he said: "In the fifty or sixty years which followed the first work of the press, and within the fifteenth century, it is usually reckoned there were at least 16,000 volumes printed at all the presses of the forty-two cities which are known to have had printing-offices. It is not an unfair estimate to place the average edition of those days at 500 copies, and this would give a round 8,000,000 of incunabula, — cradle books, — of which the number which have come down

to us is comparatively small. Of this 8,000,000 I doubt if there are more than a very few thousand on this continent. I do not regard the possible excess in some of the libraries of Spanish America, when I say that the largest number which I know in this part of the world is the 400 or 500 which belong to the Union Theological Seminary of New York."

This was the first intimation the writer had had of the existence of a great collection of incunabula in this country, and it was indeed a striking example of the hidden Evangeline, for not only had he passed times without number the door of the well-known building in University Place, but he had not infrequently shared the room of a college friend who was a student within its walls, and soundly slept just over those precious incunabula. It is needless to say that he seized the first opportunity to examine the library, and it is this unequalled collection of rare books which he purposes to describe at some length, in the hope that it may prove as useful to other scholars as it has been to himself. . . . A Seminary building, begun in March, 1837, was completed in 1838, just in time to receive the most valuable library which has ever been brought to this country.

The library had, before it reached this land, an interesting history, which must be known in order to appreciate its worth. We will begin our story with Charlemagne, although in a moment we shall have to go still farther back. This monarch after his Saxon conquests founded the Bishopric of Paderborn, whose first Bishop, Hathumar, we find installed as early as 795. The most famous of the early bishops was the great Meinwerk (1009–36), the favorite of the Emperor Henry II. The bishopric in the course of time became an independent ecclesiastical principality. The second thread of our story takes us back to the foundation of the Benedictine Order by St. Benedict of Nursia, in 515. The order was introduced into Germany from England in the eighth century, and at some time unknown to the writer there was established the Benedictine monastery of Marienmünster, a few miles from Warburg, in the diocese of Paderborn. This establishment was characterized, like all others of that order, by its love for literature, and its library no doubt was the object of the fond care of the monks. At the time of the Reformation a collection of the controversial literature of the period was made, about 600 volumes in number, mostly in the original editions. These books were kept in a separate room, the door of which was marked with the inscription, "Libri Prohibiti." The key to this door was once kept by a monk, whose name in the world was Johann Heinrich Van Ess, but who was known in the cloister as Brother Leander. He was born a few miles away, in the town of Warburg, February 25, 1770, and received his early education in the Dominican Gymnasium of that place. In 1790 he entered as a novice Marienmünster. He was ordained priest in 1796, and from 1799 on he managed from the abbey the parish of Schwalenburg, a league away, in the principality of Lippe.

Meanwhile, events were occurring in Europe which were to change entirely the destiny of young Van Ess. The brilliant success of the French Republic in its military operations was crowned by the treaties of Campo Formio (1797) and Lunéville (1801), by virtue of which France took Belgium and the left bank of the Rhine. The German princes who lost their States by this cession of territory were to be recompensed by possessions within the Empire, and for this purpose the great ecclesiastical principalities were secularized and divided among them. Paderborn fell to the share of Prussia, and became an hereditary principality. This was in 1803, although Prussia, with characteristic promptness, had taken possession the year before (August 3, 1802). The sequestration of the monastic property followed as a matter of course. The monks of Marienmünster endeavored to save from the wreck as much of their common property as possible, and divided the precious library among themselves. To Brother Leander fell the "Libri Prohibiti" and others. He still had his parish of Schwalenburg to administer, and there he remained until 1812, when, by the influence of the Superintendent of Instruction of the kingdom of Westphalia, he was called by a royal decree (July 30, 1812) to the position of extraordinary professor of Catholic theology in the University of Marburg, and curate in the same town, which bore with it the office of director of the famous seminary for teachers.

Van Ess was fated to suffer all the vicissitudes of his native land. In 1813 the kingdom of Westphalia came to a sudden end, and its numerous constituent parts reverted to their former governments. Marburg was now in the Electorate of Hesse, and in 1814 Van Ess was called by that government to the chair of an extraordinary professor and teacher of canon law. The "Deutsche Biographie" says his academic activity in Marburg was naturally not important, but he was greatly liked there as a preacher. In 1818 he was made doctor of theology and of the canon law. He was retired at his own request in 1822, and lived first at Darmstadt, then at Alzey and other places, dying October 13, 1847, at Affolderbach in the Odenwald. His library had naturally increased with his university work, and with the great interest of his life, the circulation of the Scriptures among the people. He translated with others the Old and New Testaments (the printing of which was later forbidden by the Pope) from the original tongues, and co-operated first with the Catholic Bible Society of Regensburg, and, after its dissolution, with the British and Foreign Bible Society, whose agent he was until 1830, when he ceased so to act in consequence of a resolution of that Society to circulate no more Bibles containing the Apocrypha. Van Ess held very decided views regarding the Latin translation of the Bible known as the Vulgate, which he held was not binding upon Catholics who could make and read translations from the original text. Besides his translations he prepared editions of the Septuagint (1824), the Vulgate (1822–24, in 3 vols.), and of the Greek Testament with the Vulgate (1827) For his labors in this field he in-

creased his already valuable library with versions of the Bible, polyglots, lexicons, concordances, commentaries, the Latin and Greek fathers, the decrees of councils and popes, church history, and other similar literary treasures, including a large collection of incunabula, — in all, with what he had saved from the wreck at Marienmünster, about 6,000 separate works in 13,000 volumes. Ten years before his death he offered his library for sale for the sum of 11,000 florins. . . .

The student who enters the beautiful room in the new building of the Seminary (1200 Park Avenue), where these precious books have found a worthy home, cannot fail to be struck with awe when he reflects that to bring that collection there required the co-operation of St. Benedict of Nursia, Charlemagne, and Napoleon! Nay, the curious speculator upon historic problems may add as a fourth factor the American Revolution (in its influence on France); and in that case there is a certain appropriateness in the library of Van Ess finding a final resting-place in this country. Too much praise cannot be bestowed upon the trustees and Faculty, who in that time of depression, and while the institution was still an experiment, incurred such a heavy expense. It must be remembered that at that time it was no every-day occurrence to purchase the library of a deceased German scholar.

It is a difficult task to give an idea of the original Van Ess collection. No separate catalogue of it ever was made, nor has it been kept apart from the later acquisitions, except so far as the early printed books are concerned. There is an excellent card catalogue (by authors' names) of the entire library, and the accomplished librarian, the Rev. C. R. Gillett (whose many favors the writer would gratefully acknowledge), has made for his own use a list of the incunabula. The writer of this article has personally examined and catalogued some hundred and twenty-two of the incunabula belonging to the departments in which he is more particularly interested (mediæval fiction, stories contained in collections of sermons, and the like). It is greatly to be desired that some munificent friend of the institution should make provision for the printing of a catalogue which will reveal the wealth of the collection, and be of use to scholars in all parts of the land.

It is manifestly impossible in this limited space to give any idea of the general character of the library of the Seminary, in much of which the writer is not at all interested, although as a graduate of Princeton, with vivid recollection of his Sunday tasks, he ought at least to mention the unrivalled collection of works relating to the Westminster Assembly and the Shorter Catechism. To return, however, to the point from which we started, — mediæval ecclesiastical literature and history, — the library possesses such great works as the 'Acta Sanctorum' (in the original edition, Antwerp, Brussels, and Tongerloo); 'Bibliotheca maxima veterum patrum,' ed. Despont; Gallandius, 'Bibliotheca græco-latina veterum patrum'; Martène and Durand, 'Veterum scriptorum amplissima

collectio,' and 'Thesaurus anecdotorum novus'; D'Achery, 'Spicilegium,' etc. The department of literary history is well represented by works like Oudin's 'Commentarius,' Bellarmin-Labbe, Ziegelbauer, Ceillier, Dupin, Fabricius, Miraeus, Trithemius, etc.

We must not linger here, but say a few words in regard to the early printed books. The part consisting of Bibles and Liturgical works, breviaries, missals, etc., the writer has not had time to examine, but undoubtedly many rare and valuable works are therein contained. Among the rest may be mentioned no less than four of the great mediæval collections of stories: Bromyard, Thomas Cantipratanus, Johannes Junior ('Scala Celi'), and 'Speculum Exemplorum' (Cologne, 1485), four works which it is safe to say can be found in only one other library in the country, and that a private one. Of sermons there are: Blony, Bernardinus de Bustis, Johannes von Paltz ('Celifodina'), Gritsch ('Quadragesimale,' 1481, 1490, and s. l. et a.), Haselbach, Herolt ('Sermones discipuli super epistolas dominicales,' s. a. et l.), Leonardus de Utino (Ulm, 1478), Lochmair ('Sermones,' 1516, full of illustrative stories), Meffreth ('Hortulus reginae,' 1487), Michaele Carchano ('Quadragesimale,' Venice, 1487–92), Michaelis de Hungaria, George Morgenstern ('Sermones Disertissimi,' Leipsic, 1502), Paulus Florentinus ('Quadragesimale,' Milan, 1479), Robert Caraczoli ('Sermones Dormi Secure'), Konrad von Brundelsheim, better known as Soccus (some say because he hid out of modesty his sermons in his shoes or hose, where they were not found until after his death), Jacobus de Voragine (the author of the 'Legenda Aurea,' of which there are numerous early printed editions), etc. Among treatises much used in sermon-writing are: Hollen's 'Preceptorium' (1484, 1489), Nyder's 'Preceptorium' (1481, 1496), Peraldus's 'Summa virtutum et vitiorum' (1487); Rampigollis's 'Aureum Repertorium' (s. l. et a.); Raynerus of Pisa, 'Pantheologia' (several defective copies); Petrus de Natalibus, 'Catalogus Sanctorum' (Lyons, 1519, woodcuts), etc.

A few additional interesting works may be mentioned here at random: St. Bridget's 'Revelationes' (Nurenburg, 1517); Boethius, 'De consolat. phil.' (Cologne, 1493); Abbot Joachim, 'Vaticinia' (Venice, 1589, Lat. and Ital., curious cuts); Petrarch, 'De remedys (sic) utriusque fortunae' (defective), 'De Vita Solitaria' (Basel, 1496), with several others of Petrarch's works; 'Speculum Spiritualium' (Paris, 1510, an interesting work containing illustrative stories); Vincent of Beauvais is represented by his 'Speculum Doctrinale' (s. a. et l.), 'Speculum Naturale' (s. a. et l.), and 'Speculum Morale' (s. a. et l.), etc.

There are a few early editions of the classics: Catullus, 'Carme hexametrum nuptiale Edylion' (s. a. et l.); 'Historiae Augustae Scriptores,' Venice, Aldus, 1516 (a rare book); Martial, Leipsic, 1498 (also rare); Seneca, 'Epistolae,' etc. (s. a. et l.), 'Proverbia secundum ordinem alphabeti' (8 leaves; see Panzer, IX. 335, 1140 c.). To these may be added:

Cato, 'Moralia instituta'; Josephus, 'De antiquitatibus ac de bello Judaico,' Venice, 1510 (also a German trans., Strasbourg, 1553); a German translation of Frontinus, Mainz, Johann Schöffer, 1533; Perotti, 'Grammatica' (see Panzer, I. 200, 313).

The library also has a number of curious works on Oriental history, such as M. Crusius, 'Turcograeciae libri octo,' Basel, 1584; Haython, 'Liber Historiarum Partium Orientis,' Haganau, 1529 (originally written in French; see Potthast, I. 360); Laonicus Chalcocondylas, 'De origine et rebus gestis Turcorum libri decem,' Basel, 1556 (translated from Greek original, extends from 1298–1462, and, as Potthast says, is "instructive and entertaining"). 'Tractatus de Moribus condictionibus et nequicia Turcorum' (s. l. et a., incomplete at end; see Panzer, IV. 203, 1239). Also of historical interest is 'Römischer Kayserlicher Maiestat Regiment: Camergericht: Landtfridt uund Abschiedt uff dem Reichstag zu Wormbs,' etc. Mainz, Johann Schöffer, 1521, 18 leaves, sm. fol.; and of Reformation interest, Savonarola's exposition of the lxxx. Psalm in an old German translation, printed at Leipsic in 1542.

We have left for the last two interesting works; one is the account of the Revelation falsely attributed to Methodius of Tyre, but which probably belongs to another Methodius, Patriarch of Constantinople in 1240. It was a favorite work in the early days of printing, the earliest edition being of Augsburg in 1475. The Seminary library has not that, but a later one, more valuable on account of its many curious woodcuts; the title is, 'Methodius primum Olimpiade et postea Tyri civitatum episcopus. . . . De revelatione facta ab angelo beato Methodio in carcere detento,' Basel, 1504 (Panzer, VI. 178, 29). The other book, assuredly one of the 'Libri Prohibiti,' takes us back to the troublous times of the Anabaptists in Holland, and to a character stranger than anything in fiction, the player, painter, and prophet, David Jorisz (or, as the name is usually written, David-George). This impostor published in 1542 his famous 'Book of Wonders,' intended to support his claim to be the second Christ. The book made a profound sensation throughout Europe. The copy in the Seminary library is not the first edition, but a later one, corrected by the author, and bears the title: 'Wonder-boeck: waer in dat van der Werldt aen verfloten gheoperbaert is. Opt nieuw ghecorigeert unde vermeerdert by den Autheur selve. Int jaer 1551.'

The writer earnestly hopes that the above necessarily inadequate account of the Van Ess collection will revive the memory of a forgotten scholar, and make his beloved library better known to American students. May it also serve to dispel the vague notion that early printed books are rarely found in this country. This notion seems still to linger even in the professional mind, for while this article was in preparation the writer's eye fell on the annual report of the State Librarian of an adjoining State, wherein he read: "The library is particularly indebted to —— for Philip Melancthon's copy of Livy, printed at Basel, in Switzerland, in

1535. It is supposed to be the oldest printed book in America except the celebrated Gutenberg Bible of 1457, purchased by Mr. Brayton Ives of New York for $15,000." May this singular State Librarian some day find his way as a visitor into the Library of the Union Theological Seminary.

NOTE E.

ALUMNI OF UNION THEOLOGICAL SEMINARY WHO ARE OR HAVE AT ANY TIME BEEN ENGAGED IN THE FOREIGN MISSIONARY SERVICE.

1838.	Samuel Robbins Brown	China and Japan.
1843.	Henry Martyn Scudder	India.
"	Eliphalet Whittlesey	Sandwich Islands.
1845.	William Ware Howland	Ceylon.
1846.	Eurotas Parmelee Hastings	Ceylon.
"	William Lyman Richards	China.
1847.	George Bowen	India.
"	Joseph Gallup Cochran	Persia.
"	Seneca Cummings	China.
"	Samuel Goodrich Dwight	Sandwich Islands.
"	Joshua Edwards Ford	Syria.
"	Henry Kinney	Sandwich Islands.
"	Samuel Dexter Marsh	South Africa.
"	Cyrus Taggart Mills	China and Sandwich Islands.
"	Hohannes der Sahagyan	Pastor in Turkey.
"	Townsend Elijah Taylor	Sandwich Islands.
"	William Wood	India.
1848.	Andrew Abraham	South Africa.
"	Jacob Best.	West Africa.
"	Oliver Crane	Syria and Turkey.
"	Edward Mills Dodd	Turkey and Asia Minor.
"	John Welch Dulles	India.
"	Justin Wright Parsons	Turkey and Asia Minor.
1849.	George Whitefield Coan	Persia.
"	George Washington Dunmore	Syria and Turkey.
1849.	Dwight Whitney Marsh	Turkey.
1850.	William Woodbridge Eddy	Syria.
"	Homer Bartlett Morgan	Asia Minor, Turkey, and Syria.
"	Epaminondas James Pierce	West Africa.

1850.	Samuel Audley Rhea	Persia.
"	Seth Bradley Stone	South Africa.
1851.	William Pratt Barker	India.
"	Eli Corwin	Sandwich Islands.
"	Andrew Tully Pratt	Syria.
"	Joseph Walworth Sutphen	Turkey.
1852.	Jasper Newton Ball	Syria and Turkey.
"	Edward Toppin Doane	Micronesia and Japan.
1853.	Elias Levi Boing	Choctaw Indians.
"	Edwin Goodell	Smyrna.
"	Charles Finney Martin	Egypt.
1854.	Albert Graham Beebee	Turkey.
"	Varnum Daniel Collins	Brazil.
"	Jerre Lorenzo Lyons	Syria.
"	Sanford Richardson	Armenia.
"	Jacob William Marcussohn	Turkey.
"	Charles Casey Starbuck	West Indies.
1855.	Henry Harris Jessup	Syria.
"	Tillman Conkling Trowbridge	Turkey.
"	Allen Wright	Choctaw Indians.
1856.	Jackson Green Coffing	Syria.
"	Charles Harding	India.
"	Charles McEwen Hyde	Sandwich Islands.
"	Michael D. Kalopothakes	Greece.
"	George Hills White	Mesopotamia.
1857.	Theodore Luin Byington	Turkey.
"	Edward W. Chester	India.
"	Chauncy Lucas Loomis	West Africa.
"	James Quick	Ceylon.
1858.	Joseph Kingsbury Green	Turkey.
1859.	Thomas Lyford Ambrose	Persia.
"	Edwin Cone Bissell	Sandwich Islands.
"	Walter Halsey Clark	West Africa.
"	Henry Nitchie Cobb	Persia.
"	Thornton Bigelow Penfield	India.
"	Amherst Lord Thompson	Persia.
"	Charles Finney Winship	West Africa.
"	Simeon Foster Woodin	China.
1860.	Henry Watkins Ballantine	India.
"	Philip Berry	Syria.
"	Henry Martyn Bridgman	South Africa.
"	Lysander Tower Burbank	Assyria.
"	David Stuart Dodge	Professor in Syria.
1861.	Lyman Dwight Chapin	China.
"	Samuel Jessup	Syria.

1861.	Moses Payson Parmelee	Armenia.
"	George Edward Post	Syria.
1862.	James McKinney Alexander	Sandwich Islands.
"	George Whitehill Chamberlain	Brazil.
"	John Thomas Gulick	North China.
1863.	George Lacon Leyburn	Greece.
"	Theodore Strong Pond	East Turkey.
1864.	Samuel Russell Baker	Labrador.
"	Walter Harris Giles	Turkey.
"	Chauncey Goodrich	China.
1865.	Thomas Gairdner Thurston	Sandwich Islands.
1866.	Edwin Augustus Adams	Bohemia.
"	Samuel Swain Mitchell	Syria.
1867.	Alpheus Newell Andrus	East Turkey.
"	Lewis Bond, Jr.	Turkey.
"	William Edwin Locke	West Turkey.
"	Charles Chapin Tracy	Turkey.
1868.	Albert Warren Clark	Austria.
"	Thomas Lafon Gulick	Spain.
"	Frank Thompson.	Sandwich Islands.
1869.	Robert Hoskins	India.
"	Merrill Nathaniel Hutchinson	Mexico.
"	Edward Riggs	Turkey.
1870.	Edward Gibbs Bickford	Turkey.
"	Peter Zaccheus Easton	Persia.
"	Arthur Henderson Smith	China.
1871.	Gustavus Albertus Alexy	Spain.
"	Oscar Joshua Hardin	Syria.
"	John Henry House	Turkey.
"	Edwin Rufus Lewis	Syria.
"	Frank Alphonso Wood	Syria.
1872.	Marcellus Bowen	Turkey.
"	Leander William Pilcher	China.
1873.	Isaac Baird	Odanah, Wis.
"	John Gillis	Indian Territory.
"	Samuel Whittlesey Howland	Ceylon.
"	Myron Winslow Hunt	China.
1874.	Thomas McCullock Chrystie	West Indies.
"	Charles Lemon Hall	Dakota.
"	Charles Leaman	China.
1875.	David Staver	Syria.
"	Charles Cummings Stearns	Turkey.
1876.	George Larkin Clark	———
"	George Alfred Ford	Syria.
"	Samuel Lawrence Ward	Persia.

1877.	Thomas Theron Alexander	Japan.
"	William Scott Ament	North China.
"	James Edward Tracy	India.
"	Thomas Clay Winn	Japan.
1878.	Charles William Calhoun	Syria.
"	Joseph Clark Thomson	China.
1879.	Justin Edwards Abbot	India.
"	William Nesbitt Chambers	East Turkey.
"	Hiram Hamilton	Mexico.
"	Junius Herbert Judson	China.
"	Isaac Heyer Polhemus	Mexico.
1880.	William Martin Brown	Brazil.
"	Albert Andrew Fulton	China.
"	James Woods Hawkes	Persia.
"	John Savillian Ladd	Bulgaria.
"	Rollo Ogden	Mexico.
"	Willie Herbert Shaw	North China.
"	Wellington Jervis White	China.
1881.	Arthur Wodehouse Marling	West Africa.
"	Robert Thomson	Roumelia.
1882.	Charles David McLaren	Siam.
"	William Carter Merritt	Sandwich Islands.
"	Frank Vandermater Mills	China.
"	Gilbert Reid	China.
"	James Elcana Rogers	Persia.
1884.	Charles Abbot Dwight	Turkey.
"	James Francis Garvin	Chili.

Part Second.

BIOGRAPHICAL SKETCHES

OF

FOUNDERS, DIRECTORS, BENEFACTORS, AND PROFESSORS.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

BIOGRAPHICAL SKETCHES.

I.

FOUNDERS, DIRECTORS, AND BENEFACTORS.

Absalom Peters, D. D., (1836–1842,) traced his descent directly from a brother of the famous Rev. Hugh Peters, who came to New England in 1635, was settled as pastor of the First Church in Salem, Mass., returned to London on behalf of the Colony in 1641, where he warmly espoused the cause of Cromwell, and was beheaded on the restoration of Charles the Second. His memory was for a long time much maligned in English history, but has been earnestly vindicated by Carlyle and by the Rev. Charles W. Upham, one of his successors in the pastorate of the First Church in Salem. The father of Absalom, General Absalom Peters, was a native of Hebron, Conn., and a graduate of Dartmouth College in 1780. On leaving college, he immediately joined the Revolutionary army, and was engaged in the closing struggles of the War of Independence. Later, he became a leading citizen, and filled various offices, military, legislative, and judicial, in his adopted State. In 1782 he married Mary Rogers, daughter of Nathaniel Rogers, of Leominster, Mass., who claimed to be a lineal descendant from John Rogers, the martyr, burned at Smithfield in 1555. They raised to maturity a family of nine children, of whom Absalom, the fourth son, was born at Wentworth, N. H., September 19, 1793.

In 1866 Dr. Peters published a poem, entitled *Birth-day Memorial of Seventy Years*, with a brief introduction by his friend, Dr. Ray Palmer. In notes to this poem he gives some interesting recollections of his early life. When a child of six years, the news of the death of Washington made an indelible impression upon him. Referring to it here, he says : —

Time has had no tendency to efface the scene. Child as I was, I was by no means unprepared to be deeply affected by the announcement, and the manner of it was dramatic and exciting. My mother was busy at her household cares, and myself and the younger children at hand, when my father came in with an expression of sorrow which I had not before witnessed, and said, with trembling voice and tearful eye, "I bring heavy tidings; Washington is dead." He then read the account from a newspaper bordered with broad blackened lines of mourning. The effect was memorable. No death had yet occurred in my father's family, and this was the first that brought mourning to our home. The name of Washington was a household word, and a home sorrow was that produced by his death. My father, by virtue of his office, wore the prescribed badge of mourning thirty days, and the oft-repeated expressions of grief and condolence with neighbors and friends impressed me with a sense of the great bereavement which I could never forget. So will the death of President Lincoln be remembered, and still more effectively, by the children of the present generation.

The spirit of the Revolution was still all-pervading, and had a moulding influence upon the character of the boy. He thus writes : —

I well remember the pride of conscious manliness with which, as captain, at the age of eleven and twelve years, I trained a company of sixty boys, with wooden guns, myself decked with the trappings of my father's Continental uniform, suited to my size. With special impression of our military importance, at a Fourth of July celebration, I formed them in "hollow square," with arms at rest, to receive the commendation of the regimental colonel in a special address. Such scenes were among the most inspiring and invigorating of my early years.

Absalom was trained up in the strict principles of Puritan faith and piety. He early accepted the teachings of the "New England Primer" as his rightful heritage. His parents were both well educated, wise, and judicious; and so, notwithstanding the disadvantages and scanty religious privileges of a new settlement, he enjoyed the best of all schooling, that of a Christian home. To his mother he felt especially indebted for his good principles. A woman of rare self-possession, dignity, and grace, her influence was full of salutary restraint, and of allurement to what was pure and virtuous.

It was a rule with General Peters to allow his boys, at the age of sixteen, to choose their course of life, and to seek the education required to answer its ends. Absalom chose a military life, and an education at West Point. While awaiting an appointment as cadet, he went to Troy, N. Y., and was employed as a clerk in the store of his oldest brother, then a merchant in that city. Here, through the daily reading of the Bible given him by his mother on leaving home, and under the zealous ministry of Elder Webb, a Baptist clergyman, he was led to devote himself to the service of God. He now determined to become a preacher of the Gospel; with this view he returned home, and, after the requisite preparatory course, entered Dartmouth College, in 1812. Graduating in 1816, he was engaged for a short time as a teacher in this city, and in the autumn of that year entered the Theological Seminary at Princeton. There, "under venerable and beloved professors," to use his own words, he pursued his studies until May, 1819, when he was licensed to preach the Gospel by the Presbytery of New York. His first sermon was preached in the old Brick Church, corner of Nassau and Beekman Streets, to the congregation of the Rev. Dr. Gardiner Spring. After his license, he was employed as a home missionary by the Synod of Albany, and labored for a time within its bounds. In August of the same year he was invited to the First Church in Bennington, Vt., as a stated sup-

ply. It was at that time a very difficult field, but his labors proved so acceptable, that, after a few months, the church and society gave him a unanimous call to become their pastor. He was ordained and installed on July 5, 1820. After a very successful pastorate of nearly five and a half years, he accepted the call of the "United Domestic Missionary Society" to become its secretary, and as such to aid in the organization of the American Home Missionary Society. His dismission took place on December 14, 1825. The American Home Missionary Society was formed in May, 1826, and Mr Peters was appointed its first corresponding secretary, which office he held, by successive elections, until he resigned it in the autumn of 1837.

These twelve years he regarded as the most useful and effective of his life. I doubt if any other man in the country did so much for its evangelization during those years as Absalom Peters. His labors were remarkable alike in extent and power. He was the principal agent of the society in organizing and compacting its system, and extending its arrangements to combine, in one united effort and agency, all denominations of Evangelical Christians who could be persuaded thus to unite, irrespective of their sectarian peculiarities, in a vigorous and persistent national endeavor to supply all the waste places of the land with a faithful and competent ministry of the Gospel. During his term the society tripled its income, and quadrupled the number of its missionaries. He travelled in nearly all the States and Territories of the Union, a distance of perhaps three times the circumference of the globe, mostly on steamboats and by stages, everywhere making friends to the cause, and stirring up the churches to new zeal and liberality. He projected and edited the *Home Missionary and Pastor's Journal*, and the first twelve annual reports of the society were written by his own hand. One must read this magazine and these reports in order to understand either the tireless

energy or the enthusiasm with which he gave himself up to the Home Mission cause. An extract from the Annual Report for 1828 will show with what a prophetic eye he looked into the future: —

> As the field enlarges, they are multiplied who are ready to go in and possess it; and soon, it may be expected, they who dwell on the Alleghanies, and the increasing millions of the valley of the Mississippi, will join their voices with ours in proclaiming the words of eternal life to the inhabitants of the Rocky Mountains and the valleys beyond. Another generation will scarcely have passed away before all this may be realized, and a stone may be set up on the shore of the Western Ocean, and our children's children that dwell there may write upon it, Ebenezer, and read the interpretation thereof in their mother tongue: HITHERTO THE LORD HATH HELPED US.

Some forty years later, not many days before his departure, Dr. Peters witnessed the fulfilment of these glowing anticipations, as the booming of cannon and the ringing of bells announced the completion of the Pacific Railroad. The partial failure of his vocal organs, which required rest from public speaking, was a main cause of his resignation. But until 1844 he remained a member of the executive committee of the society, and participated in its weekly councils.

It was during his twelve years of service as Home Missionary secretary and editor, that Dr. Peters became involved in the ecclesiastical and theological conflicts then agitating the Presbyterian Church. He was one of the strongest advocates of the principles and operations of voluntary societies, and one of the ablest defenders of Albert Barnes on the floor of the General Assembly. He also took a leading part in opposing the Exscinding Act, in the Assembly of 1837. "If Dr. Beman was the great polemic of the New School party, Dr. Peters was its skilful and fertile strategist, — a sprightly debater, always self-possessed, full of anecdote and humor, of imperturbable good nature and inexhaustible resources. With

a perfect command of the rules of order, and a practical judgment that never failed him, understanding both himself and his opponents, he rendered himself so formidable upon the floor of the Assembly, that a leader of the opposition once offered to exchange six of his own retainers for Dr. Peters, if he would come over to that side!"[1]

Dr. Peters's own reflections upon this part of his public life are excellent: —

> These conflicts, I can truly say, have never been sought by me. On the contrary, I have ever shrunk from their responsibilities, and would gladly have avoided them. But the necessity of similar conflicts I now regard as often unavoidable in the life of every earnest man who is called to bear a leading part in the accomplishment of great things for the kingdom of Christ. I have therefore no reason to regret that such conflicts have fallen to my lot. Whatever of personal sacrifice they may have involved has been more than repaid by the consciousness of high resolves of duty, and of fealty to Him who judgeth righteously. To Him also I have learned to look for the forgiveness of whatever may have been wrong in the spirit of my advocacy even of a good cause, and patiently to wait for the vindication of motives and purposes, which even Christian men of opposing opinions are often slow to recognize.

In his defence of Mr. Barnes, in the General Assembly of 1836, against the charges of the Synod that had silenced him for heresy, Dr. Peters considered that he was maintaining the cause at once of ecclesiastical liberty and of a sound theology. While a sincere Calvinist, his Calvinism was of the New England type, and brought him into sympathy with what he regarded as "improvements," and more Scriptural, as well as more reasonable, statements of the old doctrine. On the questions then in dispute respecting sin, ability, the nature and extent of the atonement, Divine sovereignty, grace, faith, and the way of salvation, his views were very decided, and such as he thought best represented the true spirit and principles of the Gospel.

[1] Rev. Dr. Joseph P. Thompson, LL. D.

For several years after retiring from the service of the Home Missionary Society, Dr. Peters devoted himself to literary work. In January, 1838, he assumed editorial charge of *The American Biblical Repository*, succeeding Edward Robinson and B. B. Edwards; and in 1841 he commenced the publication of *The American Eclectic*, a bi-monthly, planned by himself. In 1842 he relinquished his editorial labors to engage in a financial agency for the Union Theological Seminary. He was also elected Professor of Homiletics and Pastoral Theology in that institution, but declined the appointment. On the 20th of November, 1844, he was installed pastor of the "First Church of Christ" in Williamstown, Mass. Here he labored with fidelity and success for eight years. In 1852 he undertook a financial agency for Williams College, and two years later resigned his pastorate. He was now sixty-one years old, and, owing to scrivener's paralysis and some other infirmities, felt that he ought to retire to private life. But the event proved that he had mistaken the symptoms of decline. Fifteen years of health and usefulness were still before him. In 1856 he commenced *The American Journal of Education and College Review.* He also contributed to other periodicals and to the religious press, besides supplying pulpits in different places. He wrote during this period, with his left hand and with great labor and care, a volume to be entitled *Co-operative Christianity: the Kingdom of Christ in Contrast with Denominational Churches;* but it has never been published.

The last few years of his life were passed very happily in New York. In the poem already mentioned, he thus refers to the changes which time had wrought during his absence: —

> The moving throngs, by boat and car,
> The squadrons hastening to the war,
> The crowds at rural gay retreats,
> In marts of business, or in streets,
> Of bustling city trade and show,

Where restless millions come and go,
With hosts of idlers, poor and vain,
And thousands toiling hard for gain;
Thronged churches and conventions grave,
Lost souls or commonwealths to save;
And men in all the walks of life —
Their competitions keen and rife —
Of human kind the surging tide,
The shady and the sunny side;
Save here and there an old man gray —
And oft the young politely say
Kind words to old men, I see —
Else all, alas! were strange to me.

Still, while yet lingering on the stage, he found constant delight in the new generations, whether known or unknown: —

I live in them, as sire in son,
And joy in all their doings, done
For man's advancement, and the praise
Of Him who giveth length of days.
Nor would I fail to sympathize
With all that 's good and just and wise,
Though wrought by younger lives than mine,
Increasing they as I decline.

He died in the peace of God, May 18, 1869, in the seventy-sixth year of his age, beloved and honored by all who knew him. A few years before his death he projected the beautiful Woodlawn Cemetery, on the line of the Harlem Railroad, and, as actuary of the company, devoted much of his time to the superintendence of the work. As an organizer and secretary of the American Home Missionary Society, as one of the founders of the Union Theological Seminary, and as projector of the Woodlawn Cemetery, — not to speak of other services, — his name is sure to be kept in lasting remembrance. This sketch may be fitly closed in his own words: —

It is characteristic of every enterprise which has God for its author to *hold on its way*. When the Holy Spirit moves the friends of Christ to co-operate with Himself in accomplishing any

one of the eternal purposes of His love, He confers upon their influence a permanence answerable to that of its object. As God works in them to will and to do of His good pleasure, *they* work; and when they die, the Spirit that wrought in them still lives, and constrains others to enter into their labors. Thus the enterprise goes on. Its object is as immutable as its author; and though they that serve in its accomplishment do not continue by reason of death, their instrumentality becomes perpetual by the successive efforts of others, influenced and blessed by the same Spirit.

William Patton, D.D., (1836–1849,) was born in Philadelphia, August 23, 1798. Like so many other eminent ministers in our Presbyterian annals he was of Scotch-Irish descent. His father, Colonel Robert Patton, came in youth to this country, was an officer in the army of the Revolution, and served under Lafayette. Soon after the close of the war he was appointed postmaster of Philadelphia, then the leading post-office in the country, and this position he continued to hold until his death in 1814, a period of about thirty years. He was a man of solid worth and universally esteemed. On the side of his mother, Cornelia Bridges, Dr. Patton could trace his ancestry, in one direction, to the family of Oliver Cromwell, and in another to the noble families of Chandoss, Culpepper, and Fairfax, of Virginia and England. In his nineteenth year he united with the First Presbyterian Church of Philadelphia, then under the pastoral care of that distinguished divine, the Rev. James P. Wilson, D.D. Graduated at Middlebury College in 1818, he studied theology for about a year at Princeton, and was then licensed to preach by the Addison Congregational Association of Vermont, in June, 1819. Shortly after, he married Mary Weston, then residing with her brother, Captain Abijah Weston, in the city of New York. She was a woman of admirable qualities, a true helpmeet in his pastoral work, and the mother of his ten children.

On leaving Princeton, the youthful preacher came to New York, and of his own accord entered upon the work of an

evangelist. Going to what was then the very edge of the town, north of Canal Street, he hired a small school-house for use on Sundays at his own expense, and notified the people of the neighborhood that religious services might be expected. On the first Sabbath in March, 1820, he rang the bell, and called in an audience of seven persons, to whom he preached. Out of this humble beginning grew the Central Presbyterian Church, whose history forms so important a chapter in the later religious annals of New York. On the 7th of June, 1820, Mr. Patton was ordained by the same body that had licensed him to preach. The church was organized January 8, 1821, of four members only; May 7, 1822, a neat brick edifice on Broome Street, near Broadway, built through his efforts, was opened for worship; and June 21, 1822, he was installed as pastor. Here he labored with signal success for twelve years. During this period five hundred and sixty-four persons united with the church on public confession of Christ, — an annual average addition of forty-two. The church was noted far and near for its liberality, its activity in various forms of Christian work, and for the revivals with which it was blessed. Harlan Page was one of its elders, and superintendent of its Sunday School.

But Dr. Patton's influence reached beyond his own congregation. He took a leading part in organizing the American Home Missionary Society, and later, in 1831, the Third Presbytery of New York. In 1834 he was persuaded to accept an appointment as secretary of the Central American Education Society, William Adams coming from New England to succeed him in the pastorate of the Broome Street Church. For three years he gave himself up to the cause of ministerial education with characteristic energy and enthusiasm, winning for it great favor among the churches. It was at this time, when his whole soul was aglow with the thought of training up laborers and sending them forth into the Lord's harvest, that he suggested a theological seminary in this city, and took so

important a part in founding it. He was deeply interested, also, in the establishment of the University of the City of New York, in which his brother Robert, the eminent Greek scholar, was a Professor. On the resignation of Dr. Henry G. Ludlow, as pastor of the Spring Street Presbyterian Church, Dr. Patton, now in his fortieth year, was invited to succeed him. He accepted the call, and was installed October 11, 1837. It is a curious indication of the difference between the New York of fifty years ago and the New York of to-day, that he was called with the tacit understanding that he should move in from the country, although at that time he was living in his own house, and "the country" reached no farther out than Ninth Street, between University Place and Broadway.

This second pastorate lasted ten years and was not less remarkable than the first for its abundant fruits. Ninety-six persons were added to the church on confession during the first six months, and one hundred and twelve as the result of a great awakening in 1840. Many of the young men of the church were persuaded by him to devote their lives to the sacred ministry. After a brief pastorate in the Hammond Street Congregational Church, Dr. Patton gave himself up to literary work, to occasional preaching, chiefly in or near New Haven and Hartford, and to voyages to the Old World. In his latest years he crossed the ocean annually, to visit a married daughter who resided in London. He spent a good deal of time in England, where he was intimate with leading Independent ministers, whose pulpits he often occupied, and by whom he was highly esteemed. A warm friendship existed between him and the Rev. John Angell James of Birmingham, who once stated publicly, that for the character and success of his ministry he had been more indebted to the early influence of his friend, Dr. Patton of New York, than to any other human cause. Dr. Patton was a firm believer in special seasons of religious awakening, and labored earnestly, especially by republishing President Edwards's and

Mr. Finney's writings on the subject, to promote such revivals in Great Britain. He was a man of strong catholicity of spirit, and took a deep interest in everything looking towards closer union among the followers of Christ. In a letter on the subject to Rev. John Angell James, dated March 28, 1843, he wrote: —

It appears to me that the time cannot be distant when it will be most proper to call a convention of delegates from all Evangelical Churches, to meet in London, for the purpose of setting forth the great essential truths in which they are agreed. I know of no known object which would awaken deeper interest than such a convention. It would command the attendance of some of our strongest men from all evangelical denominations, and the result would be a statement of views which would have the most blessed effect. Such an invitation should, with propriety, come from your side of the water. But if you think it desirable to have certain men here unite in it, I have no doubt I could procure a goodly list of names to any paper you and your brethren might send over. The convention might be held in July of 1845, in London. Delegates could come from the Evangelical Churches of the Continent, of America, of Scotland, Ireland, etc. The document calling that meeting should be well drawn up, clearly setting forth the object of the convention, *as lifting up a standard against papal and prelatical arrogance and assumption, and embodying the great essential doctrines which are held in common by all consistent Protestants.* Peculiarities of church order to be excluded. I am persuaded that such a convention would meet with the hearty concurrence and co-operation of a vast multitude. It would exhibit to the world an amount of practical union among Christians of which they little dream. It would greatly strengthen the hearts of God's people, and would promote a better state of feeling among the denominations. I trust, my dear brother, that you will act in this matter, and, before you are called home to your rest and reward, strive to secure such a meeting.

Open a correspondence with Dr. Chalmers, Dr. Wardlaw, and others of Scotland, with prominent men among the Baptists, Methodists, Moravians, and other denominations. Sir Cullen Eardly Smith will go heart and soul with you. Now may our beloved Lord, who prayed that His disciples might be one, graciously

guide you and others in this matter, and make you instruments of great good! Should such a document be published on your side of the water, calling such a convention, our ecclesiastical meetings would sanction it, and our religious papers would forward it. The convention need not be together more than ten days, at most; but the result would be blessed for all future time.

Mr. James, in publishing the letter, added: "The subject of this letter is of momentous consequence; it presents a splendid conception of the human mind." The convention, as is well known, was held at London in August, 1846, and there organized the Evangelical Alliance. Drs. Lyman Beecher, Skinner, Cox, and Patton were among the American delegates.

Dr. Patton was a clear and forcible writer, quick, fresh, and suggestive in thought, and knew well how to reach the popular mind. In 1833 he recast an English commentary called *The Cottage Bible*, made a substantially new work of it, and issued it in two royal octavo volumes. More than one hundred and seventy thousand copies of this family commentary had been sold in this country up to the time of his death. He also published *The Cottage Testament.* Dissatisfied with the hymn-books then in use, he united with Thomas Hastings in compiling *The Christian Psalmist*, which had a wide circulation. Two of his books were first published in England by the Religious Tract Society; namely, *The Judgment of Jerusalem*, and *Jesus of Nazareth; Who was He? What is He not?* His last work, a volume of over six hundred pages, is entitled, *Bible Principles illustrated by Bible Characters.*

Dr. Patton was in full sympathy with the reformatory spirit of the age. Strong antislavery principles came to him as a heritage from his father, who declined the offer of President Madison to make him Postmaster General, because unwilling to remove his family to a slaveholding community. His patriotism, too, was inherited from his father, who, as a Revolutionary hero, put country above party and self, and

when made postmaster of Philadelphia refused to appoint any of his sons to a clerkship, and on his dying bed forbade them to apply to be his successor, saying the office should now go to another family. At the outbreak of the Civil War, Dr. Patton, who was then in England, joined with other Americans abroad in purchasing a Whitworth battery for the Union forces. Besides writing articles for the English daily papers in explanation and defence of the North, he published in London a pamphlet entitled, *The American Crisis, or The True Issue: Slavery or Liberty.* And he amazed, as well as affronted, many of his English friends, by assuring them that every dollar of American property on the high seas destroyed by Confederate cruisers fitted out in England would be paid for ultimately by the British government.

Dr. Patton became a temperance reformer at the very outset of his ministry. His own account of the matter deserves to be given, as throwing light upon his strong character and upon the drinking usages of New York sixty years ago: —

> My interest in the cause of temperance was awakened by the evidence which crowded upon me as a pastor, in the city of New York, of the aboundings of intemperance. The use of alcoholic drinks was then universal. Liquor was sold by the glass at almost every corner. It stood on every side-board, and was urged upon every visitor. It was spread upon every table, and abounded at all social gatherings. It found a conspicuous place at nearly every funeral. It ruled in every work-shop. Many merchants kept it in their counting-rooms, and offered it to their customers who came from the interior to purchase goods. Men in all the learned professions, as well as merchants, mechanics, and laborers, fell by this destroyer. These and other facts so impressed my mind, that I determined to make them the subject of a sermon. Accordingly, on the Sabbath evening of September 17, 1820, I preached on the subject from Romans xii. 2, "Be not conformed to this world," etc. After a statement of the facts which proved the great prevalence of intemperance, I branded distilled liquors as a poison, because of their effects upon the human constitution; I urged therefore that the selling of them should be stopped. The sermon

stated, that, whilst the drunkard is a guilty person, the retail seller is more guilty, the wholesale dealer still more guilty, and the distiller, who converts the staff of life, the benevolent gift of God, into the arrows of death, is the most guilty. Then followed an appeal to professors of religion engaged in the traffic to abandon it. These positions were treated with scorn and derision. A portion of the retail dealers threatened personal violence if I dared to speak again on this subject.

During the week, a merchant, who had found one of his clerks in haunts of vice, in a short paragraph in a daily paper exhorted merchants and master mechanics to look into Walnut Street, Corlaer's Hook, if they would know where their clerks and apprentices spent Saturday nights. This publication determined me, in company with some dozen resolute Christian men, to explore that sink of iniquity. This we did on Saturday night, September 23, 1820. We walked that short street for two hours, from ten to twelve o'clock.

On our return to my study we compared notes, and became satisfied of the following facts. On one side of Walnut Street there were thirty houses, and each one was a drinking place with an open bar. There were eleven ball-rooms, in which the music and dancing were constant. We counted on one side two hundred and ten females, and at the same time, on the other side, eighty-seven, — in all, two hundred and ninety-seven. Their ages varied from fourteen to forty. The men far outnumbered the women, being a mixture of sailors and landsmen, and of diverse nations. Many of them, both men and women, were fearfully drunk, and all were more or less under the influence of liquor. We were deeply pained at the sight of so many young men, evidently clerks or apprentices. The scenes of that night made a permanent impression on my mind. They confirmed my purpose to do all in my power to save my fellow-men from the terrible influences of intoxicating drinks. I began promptly, and incorporated in a sermon the above and other alarming statistics of that exploration, which I preached on the evening of Sabbath, September 24, 1820, notice having been given of the subject. The text was, Isaiah lviii. 1: "Cry aloud and spare not; lift up thy voice like a trumpet," etc. My first topic was the duty of ministers fearlessly to cry out against prevailing evils. The second topic was the sins of the day, particularly Sabbath desecration and drunkenness, with their

accessories. After a statement of facts and other arguments, my appeal was made to the Scriptures, which are decided and outspoken against intemperance. The house was crowded with very attentive listeners. No disturbance took place.

Dr. Patton, in the days of his power, was a very earnest and effective preacher. The arguments, illustrations, and application of his discourses were alike fitted to make a strong and lasting impression. He was singularly happy in preaching to children, for whom he had a great love. On the platform, at the crowded religious anniversaries of fifty years ago, he was a ready and favorite speaker. He had a quick sense of humor, and it gave zest both to his public addresses and to his familiar conversation. In intercourse with his ministerial brethren, especially at "Chi Alpha," — a clerical circle which he aided in forming, — he was always genial and helpful. He made it a matter of conscience to be prompt and faithful in fulfilling all engagements. An anecdote may serve to illustrate this trait, as also his earnestness of purpose as a preacher: —

It was a very stormy Sunday in winter, when the snow lay some two feet deep on the sidewalks. Making his way to the church through drifts, he found but a single auditor, in addition to the sexton, and he a stranger seated in a front seat of the gallery. Dr. Patton was tempted to hold no service; but, on second thought, he reasoned that this stranger deserved a reward for his presence, and that God might have brought him there for special good. So the usual form of service was complied with, except the singing, and the sermon fully preached. At first, the auditor seemed surprised, and uneasily leaned forward, to see who might chance to be sitting below; but, catching sight of no one, he surrendered himself to the sermon with marked attention. At the close, he hastened out before the preacher could accost him; but a few days later he called at the house for conversation, saying that he could not rid his mind of the truth heard on the Lord's day. He soon united with the church, was a useful member for many years, and then removed to Cleveland, Ohio, where he was well known in religious circles as an active Christian.

It is not strange that a man like Dr. Patton, so frank, so fearless, and so large-hearted, should have had devoted friends outside the pale of his own church and creed. After his death, a learned Jewish Rabbi, Dr. J. Wecksler, published one of the warmest tributes to his memory. Here is an extract from it: —

This noble man has been called to his eternal home. When the sad intelligence reached me at the Far West, I could but shed a tear of sorrow at the loss I sustained by the death of my true friend. . . . Dr. Patton was a man of profound convictions, and I differed with him on many religious subjects, but never an unkind word was spoken by him. I spent many happy hours in his company, freely and frankly discussing questions of vital importance, but we parted always as true friends. Whenever I paid him a visit, he read to me many pages of manuscript for my opinion. Very frequently I had to criticise many views, but he always listened patiently, often exclaiming, "I am not too old to learn." He was anxious to hear real Jewish questions discussed. There was something especially remarkable in Dr. Patton; it was his vigorous expression, his pointed remarks, on any occasion. Where others failed, he hit the nail at the first stroke. He possessed courage and energy, and expressed his opinions of right and wrong, without caring the least whether they were popular or not. He was a God-fearing man, kind and affectionate as a father, true and sincere to his friends, just and upright to all. Peace to his ashes.

Dr. Patton died at his home in New Haven, September 9, 1879, in the eighty-second year of his age. Always bright and cheery, he was interested to the very last in all the events of the day, and as full of hope for the triumph of the Gospel at fourscore as he had been in the enthusiasm of early manhood.

An extract from his letter of resignation to the Board of Directors of the Union Theological Seminary, together with one from the Board's reply, will fitly close this sketch. The letter is dated January 2, 1849.

I am induced to take this step, not because of any diminution of interest in the Seminary. From the beginning hitherto, it has had my warmest affections, and most cordially have I devoted time and

labor and contributions to its welfare. The evidences of its usefulness never were more abundant, and my ardent desire is that it may long continue a blessing to the churches of our blessed Lord.

But as I have changed my ecclesiastical relations by becoming the pastor of a Congregational church, and as the Seminary was founded as a Presbyterian institution, and has thus far been conducted in strict harmony with the views of its founders by the election only of members of the Presbyterian Church to the Board of Directors, I feel that it would be indelicate, to say the least, if not positively wrong, for me to hold on to my present connection with the Board, having been elected a member as a pastor of a Presbyterian church. . . . Allow me further to express my personal attachment to the respective members of the Board, as also to the gentlemen composing the Faculty, and to assure them all that it will ever rejoice my heart to hear of the prosperity of the Seminary.

The Board expressed their feelings on the occasion in a minute, of which the following is a part: —

Without entering at all into the question whether the change which has taken place in your ecclesiastical relations necessitated this act on your part, the Board feel that you have acted, as you affirm, under a solemn sense of duty, and that, in accepting your resignation, they do it with great reluctance. They recognize in you one of the earliest and most devoted friends of the Seminary, — one who has stood by it in days of difficulty and peril, and by whose counsels and efforts, in connection with others, it has, by the blessing of God, been enabled to take its place among the very first institutions of the kind in our land. The Board, therefore, part with you from their counsels with sincere and deep regret; and desire to express to you the feelings of affectionate confidence and esteem which they cherish toward you. And they rejoice in the assurance you give them that the Seminary, which has shared so largely in the benevolent desires of your heart, and which has been aided so materially by your labors, will still be cherished by you, and that it will continue to find in you the same devoted friend that it ever has found in the past.

Erskine Mason, D.D., (1836–1851,) the youngest child of Dr. John M. and Anna Lefferts Mason, was born in the city

of New York, April 16, 1805. He was named in honor of the Rev. Dr. Erskine of Edinburgh, from whom his father received much kindness while a student of divinity in that city. An uncommonly bright, spirited boy, he early showed a mental vigor and a stability of character which foretokened the coming man. When his father became President of Dickinson College, Erskine accompanied him to Carlisle and entered the institution at an advanced standing. In the autumn of 1822, his eldest brother, James, a pious youth of remarkable promise and much beloved, died after a brief illness. When the bier, on which lay his body, was taken up by his companions to be borne to the grave, the heart-stricken father, as by an uncontrollable impulse, spoke: "Softly, young men, tread softly, ye carry a temple of the Holy Ghost!" The impression produced by this event was profound, and led to a great spiritual awakening in the College. Of the students then converted, not less than fifteen devoted themselves to the ministry of the Gospel. Among this number were Erskine Mason, George W. Bethune, and other noted preachers of the last generation.

Graduating in 1823, Erskine Mason spent a large part of the next year in studying theology under the direction of his cousin, the Rev. Dr. Duncan of Baltimore. Joining the Middle class of the Seminary at Princeton in 1825, he completed his studies there. Licensed to preach by the Second Presbytery of New York, and ordained on October 20, 1826, by the same Presbytery, he was installed as pastor of the Presbyterian Church in Schenectady on May 3, 1827. Here he quickly showed a power in the pulpit, — a power of luminous and deep thought, — which, to use the words of President Nott, "appeared wonderful in so young a man. He was greatly beloved by his people, highly esteemed by the citizens generally, and his removal from the place was regretted by all, and by none more than by the officers and members of Union College."

One of the most accomplished ministers of that day was the Rev. Matthias Bruen, at once the founder and first pastor of the Bleecker Street Presbyterian Church in this city. Mr. Bruen died, lamented by good men throughout the land, on December 6, 1829, in the thirty-seventh year of his age. Mr. Mason accepted a unanimous call to become his successor, and was installed on September 10, 1830. Here he continued to labor, for more than twenty years, to the close of his life. Dr. William Adams, his biographer, thus refers to this period: —

> The Bleecker Street Church was then quite above the centre of the city population, that tide of removal and growth which has since made such prodigious advances scarcely having commenced. An "up-town church," however, afforded accommodations and attractions to those who soon began to change their residence, and such was the ability displayed by the pastor in Bleecker Street, that it was not long before that church was entirely filled; and for many years after it occupied a position which gave it pre-eminent advantages over all other churches of the same denomination in the city. Nothing of opportunity was lacking on the one part, and nothing of talent, diligence, and success on the other. The congregation was large and intelligent, and everything encouraged that purpose which the pastor had formed to devote himself to the one thing of studious, careful, and excellent preparation for the pulpit. Others might grasp at a different prize, and select a different path, but the composition and delivery of good sermons was the object for which his taste, talent, and judgment of usefulness best qualified him. From that occupation he never suffered himself to be diverted. Before he had lost the impression of one Sabbath, he had begun the preparation for another. Thus he never lost the headway he had gained. Adhering to the counsel of our great dramatist,
>
> "Stick to your journal course, the breach of custom
> Is breach of all,"
>
> he has left a thousand sermons — not to speak now of their intellectual and theological excellences — written entire in the perfection of penmanship, as the proofs of the wise and faithful manner in which he occupied the pulpit. . . . Because of this was he deficient as a pastor? Who of his people ever knew a substantial sorrow or

necessity without his presence and aid? Did age ever complain of disrespect, or grief of his want of sympathy, or suffering that he refused a balm? While the pulpit was the throne of his strength, who could speak, out of it, more wisely than he? If he sometimes appeared to be taciturn, who shall forget that *silence*, in its place, is wisdom as well as speech, — that modesty is a beautiful property of greatness, and that he talks to the best purpose who says the right thing at the right time and in the right manner?

An anecdote, related by Dr. Adams, will illustrate the effect of his preaching: —

His preaching was argumentative and logical. Commencing with some obvious truth, which all would admit, he advanced step by step, carrying one conviction after another by a process of demonstration which would admit of no escape, till he reached that conclusion, in the application of which he poured out the fulness and fervor of his religious pathos. A distinguished civilian, skilled in diplomacy and an adept in letters, invited once by a friend, a parishioner of Dr. Mason, to hear him preach, sat in the corner of the pew, at first somewhat listless, then alert, and following the argument with intense interest, till his countenance betrayed the emotion which was working in his heart, exclaimed on leaving the church, "Well, I know not what you who are accustomed to this may think; as for myself, I never heard such preaching before. As Lord Peterborough said to Fénelon at Cambray, 'If I stay here longer, I shall become a Christian in spite of myself.'"

Dr. Mason, although retiring and reserved in his manners, was still a leader in the affairs of the church. He took a prominent and very decided part in maintaining the New School position in the troubles that led to the disruption of 1838, and, as a counsellor of his brethren, in the movements that followed. Often a member, for eight years he was the stated clerk of the General Assembly. To use again the words of Dr. Adams: —

In the judicatories of the Church, he was willing that others should conduct the debate; but when the matter in hand was becoming involved, and perplexity and trouble were likely to ensue,

how often, like a pilot in a difficult passage, by the introduction of some resolution, or the suggestion of some amendment, did he contrive the very relief which was needed, extricating the subject from all embarrassment, and leading the minds of all to an issue of complete harmony. The records of our ecclesiastical bodies will prove that this eulogy on the soundness of his judgment is not exaggerated; and when he died, the general impression throughout the Church was that a standard-bearer had fallen.

Dr. Mason was invited to other important pulpits of the denomination, as also to the Presidency of the Union Theological Seminary; but nothing could draw him away from his beloved Bleecker Street flock. In 1846 he passed some time abroad. Until a few months before his death he had hardly known the meaning of ill-health. He entered into the joy of his Lord, May 14, 1851, in the forty-seventh year of his age.

A volume of his sermons, entitled *A Pastor's Legacy*, with a memoir by his friend, Dr. William Adams, was published in 1853

Knowles Taylor (1836–1842) was born at Middle Haddam, Conn., on January 21, 1795. His parents, Colonel Jeremiah Taylor and Lucy Brainerd Taylor, were members of the Protestant Episcopal Church, and greatly respected in the circle of their acquaintance. He came early to New York, established himself in business here, and in 1835 ranked among the leading merchants of the town. At that time he was a ruling elder in the Bleecker Street Presbyterian Church, which he had helped to found, and a warm personal friend of its pastor, Dr. Erskine Mason. All the recollections of Knowles Taylor which I have been able to obtain, whether furnished by those associated with him in the walks of business or in works of benevolence, agree in depicting him as an admirable example of Christian excellence, — generous, whole-souled, a true gentleman, a lover of good men,

and thoroughly devoted to the cause of the Divine Master. Alike in prosperous days and in days of adversity, at home or abroad, he showed himself a loyal disciple of Jesus, and abounded in the sweet charities of the Gospel. No one took a deeper interest in the great benevolent organizations and movements of that day. He was one of the founders and almost from the first had been the treasurer of the American Home Missionary Society. Years before, the subject of education for the sacred ministry attracted his special attention. He had contributed liberally towards the endowment of the Union Theological Seminary in Virginia, and learned by his intercourse with Dr. Rice to appreciate the claims and importance of such institutions.

Largely by his instrumentality, the Little Scholarship of $2,500, and, later, the New York Professorship of $20,000, in that Seminary, had been founded. The following extract from one of Dr. Rice's letters to him, written early in 1828, will throw light upon the state and temper of the times, and show also how his relation to that great and good man helped to prepare him for the part he was to take, seven years later, in the founding of this institution.

I look back to our co-operation in obtaining the New York Professorship with peculiar pleasure. This pleasure is derived from two sources. First, there is most manifest evidence of the presence and blessing of God in this thing. Who but God could have accomplished a work of this sort? When I consider the strength of local prejudices which unhappily prevail in our country, and the mighty current of feeling which had long been running in favor of other objects, and, of course, the difficulty of exciting an interest for a new enterprise of magnitude, I do not see how any one can help exclaiming, "See what God hath wrought!" And it is delightful to the pious mind to be engaged in a work which is clearly *God's*. To Him be all the glory! But, in the next place, this enterprise has offered a fine opportunity for the exercise of Christian friendship. . . . When the heart is filled with pure, fervent fraternal love, there is a taste of heaven on earth. Yes, my brother,

we shall look back with pleasure on the days when we labored together in this field of God's harvest. . . . When you become an old gray-headed elder, and meet in the General Assembly the men who received their education at our Seminary, and hear them magnify the word of God, and see that they are sound, faithful *Bible preachers*, you will rejoice and bless God for what you see and hear. But it is time to tell you about Philadelphia. . . . Some are not as fully cordial as I could wish, because they know that I will not be a partisan. One excellent brother told me that he suspected me of being too much of a *Yankee*. But I will not turn my course for any suspicions. I will acknowledge as brethren those who love the Lord Jesus, of all parties, and I will co-operate zealously and heartily *with any* who aim to promote the truth as it is in Jesus. Our Seminary shall be based on the Bible; and we will know no *isms* there but *Bibleism*. I am sure that the Bible will afford good support to sound Presbyterianism, and if it will not, why, let Presbyterianism go.

How much in this letter applies, almost literally, to our own early history! The first formal meeting of those interested in the question of establishing a theological seminary in New York, as we have seen, was held at the house of Mr. Taylor, and he presided over it. He also served on several of the committees of organization, and was one of the first Board of Directors. An extract from a letter of Mrs. Thomas A. Rich, of Boston, dated January 4, 1887, will not be here out of place.

In the *New York Observer*, December 16, 1886, I read with great interest your address at the fiftieth anniversary of the Union Theological Seminary, especially your allusions to Knowles Taylor. He was my father. In 1835 I was a little girl, but well remember seeing the chairs in our parlor for the meetings of which you speak. It is pleasant to know that my father is not entirely forgotten; and if it will not tax your time too much, I should be very glad to hear from you more about him. I was baptized by Dr. Erskine Mason, and taken by him, later, into the membership of the Bleecker Street Church, while my father was absent in Europe. I can remember how I loved Dr. Mason in his place.

In 1869, it was my privilege to aid in forming the "Woman's

Foreign Missionary Society of the Methodist Episcopal Church," in the Tremont Street Church, Boston. I was the treasurer of the society for ten years, and its first annual meeting was held in my parlors. I was pleased to know that I had followed, somewhat, in my father's steps.

In a letter dated a week later, Mrs. Rich writes:—

Many thanks for your quick response to my note. I cannot add much to your account of my father. While travelling in his own carriage through the country, he was in the habit of distributing tracts by the roadside, and sometimes in the cottage of the laboring man, giving with them a word of cheer and encouragement. When his means were but meagre compared with the affluence of former years, he would place a five or ten dollar gold piece in the hands of those he thought more needy than himself. The New York *Journal of Commerce*, in an editorial notice, written at the time of his death, thus refers to this trait: "We remember him as one of the princely merchants of New York, and as an earnest Christian laborer. He gave liberally of his wealth, and was foremost in every Christian charity. Besides many large public charities, he gave to individuals in many ways, of which his family knew nothing until after his death." My father died at Dr. Howe's Ferry, on the Tuolumne River, California, October 7, 1850.

Richard Townley Haines (1836-1870) was born at Elizabeth, N. J., May 21, 1795, and early established himself in business in this city. At the age of twenty-four he united with the Reformed Dutch Church in Garden Street. Some years later he joined Henry White, then just beginning his ministry, in building up the Allen Street Church, changing his residence for this purpose to East Broadway. He became an elder of this church. In 1840 he joined the Mercer Street Presbyterian Church, of which Dr. Skinner was then pastor, and in 1845 he removed to his native town, where he died, August 21, 1870, at the age of seventy-five. For forty-five years he was an active member, and for twenty-seven years chairman of the executive committee of the American Tract Society. A man of calm, penetrating, weighty judgment,

modest and unassuming in all his ways, he exerted an influence for good in his day and generation which cannot easily be measured. I have spoken in the Address of his inestimable services to the Union Theological Seminary, as one of its founders, and as a life-long Director and friend. In a letter dated May 3, 1886, Mrs. Haines thus refers to his connection with the Seminary: —

My own earliest recollection is of seeing him, while he was as yet a stranger to me, watching the masons and carpenters at work on the old University Place building. After my marriage I soon found that the Rev. Dr. Henry White was one of our most frequent visitors; and sometimes he would come, when his pale face and whole appearance showed him to be ill. Evening after evening, in our sitting room, at 37 Clinton Place, would the two good men talk over together the affairs of the Seminary; oftentimes, with such anxious countenances as to suggest the thought of some heavy personal trouble. The real trouble was "want of money to meet expenses." But I could not share their fears. I said God had given them the students and the wonderfully competent Professors, and surely He would provide the third factor of success. And in what a marvellous way it has so come to pass!

The following minute on the death of Mr. Haines will show how he was regarded by the Board of Directors: —

Mr. Haines's connection with this Board dated from the beginning of its history. It was owing in large part to his earnest and efficient efforts that this Seminary was undertaken. He was one of its founders, and to the day of his death continued to be one of its most devoted friends and patrons. Through all the period of its financial embarrassment and threatened extinction, his faithful services and wise counsels were among the most efficient means of rescuing the institution from ruin and establishing it on a firm foundation. An original member of its Board, and one of its corporators in 1836, he was chosen President of the Board in 1840, and for a period of thirty years was annually re-elected to the same office, presiding over its deliberations with impartiality, dignity, urbanity, and wisdom. The Board take a mournful pleasure in recording their deep sense of his great worth as an enterprising and

successful merchant of the strictest integrity; as a fellow citizen of large and generous impulses; as an humble, devout, and eminently faithful follower of Christ and office-bearer in the Church; as a liberal contributor to all good causes, and especially to that of ministerial education; as a projector, founder, and untiring friend and supporter of this Seminary; and as an associate dearly beloved and greatly mourned. He rests from his labors and his works do follow him.

William M. Halsted (1836–1851) was a native of Elizabeth, N. J. At the age of fourteen he was a clerk in New York; at twenty-one he commenced business, and at thirty-one became senior partner in the firm of Halsted, Haines, & Co. He soon came to be known as a trusted counsellor in the circles of philanthropy and religion. He was a director of the American Home Missionary Society and the American Tract Society, a member of the Assembly's Board of Foreign Missions, and an elder of the University Place Presbyterian Church. His Christian character had uncommon solidity and strength. He seemed to be penetrated with a profound sense of the reality and saving power of the Gospel, and of his own duty as a disciple of Jesus to help diffuse its blessed influence far and wide. Distrustful of his ability to perform this duty by direct personal appeal or effort, he was the more diligent to do it in other ways, particularly by the distribution of good books. When a volume struck him as specially excellent, many copies of it would go from his hand to relatives, friends, or acquaintances, wherever he hoped salutary impressions might be made. On reading the Life of Dr. Justin Edwards, for example, he presented a copy to each student in the Seminary; and so of the Life of Rev. Richard Knill, and I know not how many other works. At the beginning of every year he looked into his income, and as he judged to be his duty sent donations to important objects, sometimes committing funds to the theological professors, the city missionary, or others, to be distributed at their discretion. Although laid aside by ill-

health during the later years of his life, his chamber was kept bright and fragrant by devout exercises, holy fellowship, and those sweet fruits of righteousness which are by Jesus Christ to the praise and glory of God.

Mr. Halsted died on November 20, 1863, in the seventy-sixth year of his age.

Abijah Fisher (1836–1859) was born in 1786, and spent the most of his life in New York and Brooklyn. Like Haines and Halsted and Otis, and so many other men of business in his day, he was a leader in religious and evangelistic work. In his fine appearance and courtly manners he typified the Christian gentleman of the old school. The elements of his character seemed to partake of both the eighteenth and the nineteenth century. He was never so happy as when engaged in some scheme for the benefit of others. For many years he sustained the office of an elder in the Brick and Bleecker Street Presbyterian Churches, and afterward in the First Presbyterian Church in Brooklyn. For more than thirty years he was chairman of the executive committee of the American Home Missionary Society, and attached his official signature to nearly every commission that was given in that long period. I have already spoken of him as one of the founders of the Union Theological Seminary. He died at the residence of his son, in Bridgeport, Conn., on May 28, 1868, in the eighty-third year of his age.

Cornelius Baker (1836–1840) was one of the founders of the Seminary, and one of its largest original donors. For the following interesting sketch of this excellent man I am indebted to his eldest surviving daughter.

My father was born at Rahway, N. J., December 15, 1792. When about twenty years old, he came to New York and entered upon a mercantile career. In 1826 he joined the Laight Street Church, then under the pastoral care of Rev. Samuel H. Cox, D. D.

Six years later, he was persuaded it was his duty to leave that church, which was then flourishing and in which he had served as deacon for some years, to join others in forming a new church, which was called "The Free Presbyterian Church of New York." Here he served as an elder, Dr. Joel Parker being the chosen pastor.

In 1839, owing to reverses in business and impaired health, he removed to New Jersey, where he lived for the remainder of his days, though after a time, his health being improved, he returned to active business in New York, and retired only about a year before his death. He went to Europe in the summer of 1867, whither some of his family had preceded him, in the hope that the change would benefit his health, but from the time of his arrival there his strength gradually failed him. He reached Montreux, Switzerland, in the autumn of 1867, where, after rallying and relapsing several times, he sank peacefully asleep at the Hotel de Cygne, on the 30th of March, 1868, in the seventy-sixth year of his age. His remains now rest in the beautiful cemetery at Clarens, near Montreux, on the slope of the mountain which rises above the shores of the Lake of Geneva. A suitable tablet marks the spot where his body lies.

During all his life, he was noted for his uprightness, his integrity, his large-heartedness and benevolence, and during the greater part of his life, for his Christian activity and readiness to assist in schemes for the advancement of education. He was a great reader, and for a man who had not the early advantages given to the youth of the present day he was remarkably well informed. He always kept abreast of the times, and held advanced views. He was a most loyal citizen, and was in favor of the abolition of slavery when it was unpopular, and not always safe, to be an Abolitionist, even in the North.

He voted for Fremont and for Lincoln, and was an ardent and enthusiastic Republican during the war. He always felt that the South was wrong, and that the cause of the North must succeed in the end. Even during the darkest days of the war, he never despaired.

His wife was Miss Jenette Ten Eyck Edgar, daughter of Major William Edgar of Edgarton, N. J. They were married early in life, and had thirteen children, several of whom died in childhood. Four daughters now survive him; one is the wife of Mr. John S.

Kennedy, another the wife of Rev. A. F. Schauffler, D. D., and two are unmarried.

He died about eight o'clock in the morning. The sad intelligence was transmitted by cable, and the announcement of his death appeared in the New York evening papers of the same day, the 30th of March, 1868. This circumstance attracted a good deal of attention and elicited many comments at the time, cable messages being at that time very rare, and if not the first, it was one of the first instances in which the cable had been used for such a purpose.

Joseph Otis (1836–1844) was born at Norwich, Conn., July, 1768, and died there early in 1854, in the eighty-sixth year of his age. He was a descendant of John Otis, who came with his family from Glastonbury in the southwest part of England to Hingham, Mass., as early as 1635. He came in company with his pastor, the Rev. Peter Hobart, a stanch Nonconformist, and twenty-nine associates, who settled in the same town. James Otis, "the patriot" of the Revolution, and other distinguished Americans of the name of Otis, were also among his descendants.

Joseph Otis was trained to commercial pursuits. At the age of twenty-one he started for himself near Charleston, S. C. In 1796 he established himself in New York, and became one of its foremost men of business. His position, integrity, enterprise, and success secured for him universal respect and confidence. For many years there was scarcely a merchant of distinction in the city with whom he was not personally acquainted. About fifteen years before his death he retired to his native town, where he spent an honored and beautiful old age in fulfilling the varied offices of a good citizen and a generous, warm-hearted disciple of Jesus. The Otis Library of Norwich — a public library designed for rich and poor alike — is an enduring memorial at once of his munificence and of the wise judgment with which he distributed his gifts. A benevolent public spirit seems to have marked the family. It was Deacon Otis of New London, a cousin of Deacon Joseph

Otis of Norwich, who some years ago bequeathed $1,000,000 to the American Board of Commissioners for Foreign Missions. Mr. Otis's New York life was full of Christian usefulness. He was one of the founders of the Cedar Street Presbyterian Church, of which Dr. J. B. Romeyn became the first minister. He took an active part also in establishing and building up the Duane Street Presbyterian Church, of which he was a ruling elder. With Davie Bethune, Richard Varick, William Colgate, Ebenezer Cauldwell, and George P. Shipman, he attended the first meeting, held at the house of Mr. Varick, to devise and adopt measures for giving Sunday school instruction. He took a very effective part in the establishment of the Seamen's Friend Society, the Seamen's Bank for Savings, and other institutions created for the social elevation and religious improvement of this long-neglected class. All those societies which aim to propagate the Gospel throughout the world found in him a liberal and constant supporter. He watched their growth with deep interest, and cheered his old age with the thought that in the vigor of his Christian manhood he had been privileged to participate in the labors and sacrifices which initiated these noble charities.

It would require a little volume to give all the details of Mr. Otis's benevolence. In its extent and in the variety of its objects it was remarkable. Nor was it confined to great public objects. He loved to do good in ways unknown to the world. His sympathies were as considerate as they were tender and generous. He specially delighted in giving aid and comfort to ministers of the Gospel, who by reason of meagre salaries, ill-health, or domestic troubles, felt the sting of pecuniary embarrassment. He deserved to be called the minister's friend. When he made provision for a public library in his native town, he also provided to have a pastor's study on the second floor of the same building, to be held in trust for the use of the pastor of the church of which he died a member. Later, he endowed a pastoral library as a per-

manent fixture of the study. Many a time did he forward his check to order, for twenty-five, fifty, or a hundred dollars, to some clergyman at a distance whose necessities had come to his knowledge. When his last will was opened, it was found that small sums, of from two hundred to two hundred and fifty dollars, were directed to be paid to several of his clerical acquaintances. To his own pastor he was like a father, as well as friend. No wonder that his name is familiar still as a household word in his native town!

I cannot better close this notice than by giving an extract from a letter of the Rev. Thomas H. Skinner, D. D., dated New York, April 24, 1854:—

My acquaintance with the late Mr. Joseph Otis began soon after I came to this city to take the pastoral charge of the Mercer Street Church, and I continued to enjoy his society and friendship until he removed to Norwich. Repeatedly we were companions in travel, and residents together in the same quiet and beautiful retreat in the mountains of Virginia. Our intercourse with each other was intimate and confidential, and it has left on me a very distinct and very agreeable impression of his individuality as a man and a Christian. We often talked of matters relating to ourselves, but my memory as to details in his history does not enable me to give any recital of them, or to verify by reference to them the estimate which I formed of him from frequent conversations with him, and especially from our very pleasant sojourn together during the months of one or two summers.

This most worthy and amiable man outlived his generation. There are few among the living of those who knew him best in the days of his strength and activity. He was for several years a member of the same church with the holy and amiable Elder Markoe, between whom and himself there was a special friendship, and in some of the prominent traits of their religious character a degree of resemblance. They were both men of a kind and gentle spirit, of courtesy of manners, of singular sincerity and purity. The piety of both was at the same time deeply spiritual and serious, and yet remarkably free from every form of moroseness and austerity. They *adorned* religion by a strict and lovely walk before the church and the world. It was always refreshing to look

on the face of Mr. Otis. It had a benign, friendly, affectionate aspect, even when his heart was sorrowful, and when his sorrow expressed itself in tears. And his natural and gracious amiability was not a weakness, nor was weakness its associate. He was a man of a penetrating and sound judgment; of sharp discrimination between true and false, good and evil, whether in things or persons. His charity covered a multitude of sins, but it did not cover hypocrisy or false professions. He was unsectarian, — a catholic indeed, — yet he discerned between essentials and unessentials, and had no fellowship with the preachers of "another Gospel."

With the passive virtues — patience, resignation, meekness, gentleness — he combined an aggressive and energetic zeal, and took an active part in the management and labors of Christian benevolence. At the Salt Sulphur Springs in Virginia he was the means of erecting a chapel, in which it was my privilege to preach the opening sermon. His liberality was without pretension, but it was generous, judicious, considerate, and effective. He was a sincere friend, a lover of good men, a lover of hospitality, a Christian gentleman. It is a comfort to me to recall the image of this lamented man.

Although his official connection with the Union Theological Seminary was early severed by removal to Norwich, Mr. Otis never lost his interest in the institution. His largest legacy, after that to the Otis Library, was in its favor.

JOHN NITCHIE (1836–1838) was born in the city of New York, in 1783. A graduate of Columbia College, he studied law and was admitted to its practice when only about twenty years of age. For many years he was a member of the South Reformed Dutch Church, then worshipping in Garden Street. He was also an elder of that church. While engaged in his profession he was elected a member of the Board of Aldermen, — a real honor in those days, — and at the time of the last war with Great Britain was particularly active in providing the means of defence by which New York was protected from hostile invasion. In 1819 Mr. Nitchie gave up a full practice and flattering prospects as a lawyer, and accepted the appoint-

ment of general agent of the American Bible Society. Later, he became its assistant treasurer, and then its treasurer. By his counsels, contributions, and personal efforts, he also rendered important service to other religious and humane institutions. He was especially interested in Home Missions; and from 1809, when he took part in forming the Assistant New York Missionary Society, to his death, on January 3, 1838, when he was a member of the executive committee of the American Home Missionary Society, he stood forth an untiring friend and supporter of the cause. In 1832, moving to the upper part of the city, he connected himself with the Allen Street Presbyterian Church, and was eminently useful as an acting elder in it. In conjunction with his pastor, the Rev. Henry White, he took an active part in organizing the Union Theological Seminary. He was then a little past fifty, of noble person, modest, gentle, clear-headed, of lively sensibility, and wholly devoted to Christ and the Church. On the occasion of his decease, Dr. White, then a Professor in the Seminary, delivered a sermon entitled *The Memory of the Just*, which contains a fine delineation of his character. The following is an extract from this sermon: —

His mind was capacious; his views were large and comprehensive. His talents, however, were much more of the practical than of the abstract kind; he manifested little taste for speculation upon abstruse and difficult questions. He was a wise and safe counsellor; on subjects of great interest he seldom made an important mistake. It was this that qualified him to receive so extensively as he enjoyed it the confidence of the community at large, and especially of the religious community, and that gave such weight to his opinions in deliberative bodies. It is doubted whether the services of any other layman in our city, in connection with any important object, were esteemed more valuable than his. He was prominently engaged in devising and executing those extensive plans by which the American Bible Society has shed its benign influence throughout the length and breadth of our own land, and into many portions of foreign lands; and scarcely any valuable enterprise was determined

on, by any of the leading benevolent institutions among us, without being first submitted for his opinion.

The large and discriminating mind of Mr. Nitchie was richly stored with the treasures of information and thought. His education was originally thorough and solid; he had a great thirst for knowledge; his opportunities were uncommonly good, and his experience and observation were extensive; and these, connected with his various reading, — particularly upon religious subjects, and most of all the Bible, — furnished him with a fund of important information, altogether rarely to be met with. His knowledge of the Scriptures, particularly his critical acquaintance with the original language of the New Testament, was probably more minute, accurate, and extensive than that of almost any other individual, layman or clergyman, in our community. . . . Mr. Nitchie was no partisan; the spirit of controversy he regarded as the greatest evil with which the Church is visited; and he could not be prevailed on to take part in contention. He was strictly "a moderate man," opposed to the extremes, and especially to the violence, of any party. His quick sense of justice, however, led him unequivocally to condemn that spirit which of late has wrought so disastrously in the Church, even to her dismemberment. But while such were his views, he held them with great liberality and indulgence toward his brethren of every name.

Fisher Howe (1836–1871) was born at Rochester, N. H., September 3, 1798, and died at his home in Brooklyn, N. Y., November 7, 1871. After a successful business career he devoted his later years largely to favorite literary pursuits. In 1850 he travelled extensively in the East, and upon his return prepared for the press a valuable work, entitled, *Oriental and Sacred Scenes, from Notes of Travel in Greece, Turkey, and Palestine* (New York, 1854). The work was reprinted the same year in London, with maps and colored engravings. Mr. Howe also published a very striking little volume on the *True Site of the Cross*, a subject to which he was said to have devoted years of study. It appeared just as he was dying, and his last charge to his children was that they should bring it to the attention of Christian scholars who are

interested in the topography of Bible lands. A new edition of this essay was issued in 1888. It received warm praise from various quarters. In *The Century* magazine for November, 1888, Mr. Howe's devoted friend and aforetime pastor, Dr. Charles S. Robinson, expresses the desire that he may be regarded "as the one who first gave out the *orderly argument* to establish what good men now believe is 'the true site of Calvary.'"

Mr. Howe was for many years a ruling elder in the First Presbyterian Church in Brooklyn. He took a deep interest in everything that concerned the cause of the Divine Master, whether at home or abroad. He rejoiced in doing good both to the bodies and the souls of men, and was a true Christian philanthropist. For over a third of a century he served in the Directory of the Union Theological Seminary, and should be held by it in honored remembrance as one of its founders and most faithful friends. He was a man of gentle manners, mild and considerate in his judgment, of a beautiful spirit, and a whole-hearted, loving disciple of Jesus.

Pelatiah Perit (1836–1857) was born in Norwich, Conn., June 23, 1785. His ancestors were Huguenots. In 1798 he entered Yale College, and there came under the powerful religious influence of President Dwight. When his class entered, only one of its sixty or more members avowed himself to be on the Lord's side, and that one died before the end of the third year of their course. In March, 1802, a great spiritual awakening took place, and on the Sabbath before the Commencement in that year twenty-four of the graduating class sat together at the table of the Lord in the college church. Of this number Pelatiah Perit was one. He inclined to study for the ministry, but, following an early bent received during several years passed in the home of his maternal grandfather, Pelatiah Webster, a prominent merchant and financier of Philadelphia, he decided upon a mercantile career.

After a few years he became a member of the eminent firm of Goodhue & Co., in this city. Mr. Perit was a man of very attractive personal qualities, a public-spirited citizen, warmly interested in all forms of philanthropic and Christian work, and greatly esteemed and honored by the whole community. From 1853 to 1863 he was annually re-elected President of the New York Chamber of Commerce, was many years president of the Seamen's Bank for Savings, and filled positions of importance in other financial institutions. He was an officer of the American Tract Society, the American Bible Society, the American Board of Foreign Missions, the Seamen's Friend Society, the Seamen's Retreat and Sailor's Snug Harbor, the New York University, and an active as well as generous friend of other religious, literary, charitable, and humane institutions of the city. For more than twenty years he was a Director of the Union Theological Seminary. The closing days of his life were passed in New Haven, where he died, March 8, 1864, in the eightieth year of his age. The following extract from a notice of his death recalls a scene closely associated with his memory: —

> One of the most delightful annual festivals in the city was that at which he was accustomed to entertain the little inmates of the Orphan Asylum adjoining his beautiful country seat at Bloomingdale. There, on the breezy lawn, would he spread a feast of strawberries and cream, and other delicacies of the season, to which the orphans were invited. It was a pleasant sight to see Mr. Perit moving about among them, a child himself in the simplicity of his disposition, and overflowing with happiness because his little neighbors were happy. His love of children, and especially the unfortunate and outcast, was boundless; and nowhere will his death cause a sincerer grief than in the school-rooms and the work-shops and the play-grounds attached to the juvenile institutions of the city, to which he came so often a smiling and generous visitor.

THOMAS McAULEY, D. D., LL. D., (1836–1845,) was born in 1777, and graduated at Union College in the class of 1804.

He served as tutor and lecturer in the institution until 1814, when he was appointed Professor of Mathematics and Natural Philosophy. Having been licensed and ordained to preach the Gospel, he became, in 1822, pastor of the Rutgers Street Presbyterian Church in the city of New York. Of his labors here Dr. Gillett says: —

> Rarely has any one had more occasion to rejoice over a successful pastorate than Dr. McAuley while in charge of this church. By no means remarkably eloquent or profound, he was a man of ready utterance, and from a mind richly stored with Scriptural knowledge and far from lacking in the lore of the scholar he poured forth with the freshness and fervor of pastoral fidelity those expositions of truth which were at once instructive and edifying. The charms of his genial spirit, racy humor, conversational tact, and warm sympathy almost idolized him in the hearts of his people.[1]

In 1827 Dr. McAuley accepted a call to the Tenth Presbyterian Church in Philadelphia. In 1833 he returned to New York, and was installed pastor of the Murray Street Presbyterian Church, as the successor to Dr. William D. Snodgrass. Several years later, the church, taking with it the church edifice, removed to Astor Place, where it was generally known as the Eighth Street Church. In 1845 Dr. McAuley resigned the pastoral office. He died on May 11, 1862, in the eighty-sixth year of his age. He was a scholarly man, of excellent gifts both as preacher and pastor, a model of Christian courtesy and kindness, and, until his faculties became impaired by failing health and old age, an honored leader in the Presbyterian Church. He took a prominent part in the eventful Assembly of 1837, and no other member surpassed him in wise, gentle, and Christian speech. I met him about that time, and have never lost the impression made upon me as a boy by his affable and gracious manners.

Dr. McAuley was one of the founders of the Union Theological Seminary, one of its first Directors, and for four years

[1] History of the Presbyterian Church, Vol. II. p. 245.

its President, as also its Professor of Pastoral Theology. He took a deep interest in the institution, and rendered it, in its early years, varied and important service.

HENRY AUGUSTUS ROWLAND, D. D., (1836–1845,) was born at Windsor, Conn., in 1804, graduated at Yale College in 1833, and, having studied theology at the Andover Seminary, was first settled in the ministry at Fayetteville, N. C., in 1830, and in 1834 became pastor of the Pearl Street Church, New York City. In 1843 he accepted a call to Honesdale, Pa., and, after laboring there for some years, was settled as pastor of the Park Presbyterian Church, Newark, N. J., where he died in 1860. Dr. Rowland was the author of the following works: *On the Common Maxims of Infidelity* (New York, 1850–52); *The Path of Life* (1851–55); *Light in a Dark Valley* (1852); and *The Way of Peace* (1853). He also published many single sermons and wrote a good deal for the religious press. He was a man of attractive presence, genial, warm-hearted, zealous for Christian truth, and much beloved.

ELIJAH PORTER BARROWS, D. D., (1836–1837,) was born at Mansfield, Conn., January 5, 1807; graduated at Yale College in 1826; was a teacher in Hartford for several years; in 1835 became pastor of the First Free Presbyterian Church in the city of New York, and after a short service here accepted a call to the chair of Sacred Literature in Western Reserve College. In 1853 he was appointed Professor of the Hebrew Language and Literature in Andover Theological Seminary. Here he remained till 1866. In 1869–70 he gave instruction in Sacred Literature in the Union Seminary. In 1872 he accepted a call to the same department at Oberlin, Ohio, where he died, in 1888, highly esteemed by all who knew him.

Dr. Barrows contributed various articles to the *Bibliotheca Sacra*. He also wrote *A Memoir of Eustin Judson* (1852),

Companion to the Bible (1869), and *Sacred Geography and Antiquities* (1872).

Ichabod S. Spencer, D. D., (1836–1849,) was born in Rupert, Vt., February 23, 1798. Graduating at Union College in 1822, he became for three years principal of the Grammar School in Schenectady, and then studied theology with Rev. Andrew Yates, D. D., Professor of Moral Philosophy in Union College. In 1825 he accepted a call to be principal of the Academy in Canandaigua, N. Y., where, as before at Schenectady, he gained high distinction as a teacher. Licensed to preach in 1826, he was installed two years later over the Congregational Church in Northampton, Mass., as colleague with the Rev. Solomon Williams. In 1832 he accepted a call to the Second Presbyterian Church in Brooklyn, N. Y., where he continued until his death, November 23, 1854. Dr. Spencer was a man of power, both as a preacher and as a writer. In his widely circulated work entitled, *A Pastor's Sketches, or Conversations with Anxious Inquirers respecting the Way of Salvation*, he shows a knowledge of the human heart, a spiritual discernment, a sympathy with religious perplexities, and a skill in guiding troubled souls to Christ, which are remarkable.

Dr. Spencer was a Director in the Union Theological Seminary for thirteen years, and for four years he served it as Professor Extraordinary of Biblical History. He belonged to the Old School, and partly for this reason, perhaps, was thought by many, at least in his later years, to be hostile to the New School institution. Referring once to this impression in a conversation with his biographer, the Rev. Dr. Sherwood, he declared it to be entirely unfounded: "I have carefully watched the history and workings of this new Seminary, and while there are things about it that I cannot approve, yet I do not hesitate to say it turns out the best preachers of any seminary in the land. I have assisted in the examination

and licensure of many of its students, and I have followed and watched their progress in the ministry, and I say to you they are among the best trained, most practical and successful preachers that we are raising up in this generation."

ZECHARIAH LEWIS (1836–1840) was born in Wilton, Conn., January 1, 1773, and died in Brooklyn, N. Y., on November 14, 1840. He was a graduate of Yale College, and became a Presbyterian minister, but, owing to ill-health, early retired from the profession. For many years he was editor of the New York *Commercial Advertiser.* He took an active part in some of the most important religious and benevolent movements of his time that centred in New York. He was president of the New York City Tract Society and a leading member of the American Tract Society. Ministerial education specially interested him. From its commencement he was a director of the Princeton Theological Seminary; and his name is first on the roll of lay Directors of the Union Theological Seminary. He seems to have enjoyed in an uncommon degree the confidence and esteem of the Christian community. His influence, both personal and editorial, was of the best kind, and he exerted it effectively in favor of every good cause.

CALEB OLIVER HALSTED (1836–1860) was a native of New Jersey. He came to New York in early life, and established himself in business here. For a number of years he was a dry goods merchant in William Street. My first acquaintance with him was in 1852, when he resided in Second Avenue, near the Historical Society building. He was then, and continued until his death, on October 7, 1860, president of the Manhattan Company. He was a leading member of the University Place Church, of which the Rev. Dr. Potts was at that time pastor.

Mr. Halsted was one of the most devoted, judicious, and

influential friends of the Union Theological Seminary, and his interest in it continued unabated to the last. I had occasion to confer with him repeatedly on important matters pertaining to the institution, and remember well how earnestly and wisely he sought its welfare. The following is an extract from a minute of the Board, prepared by Prof. Henry B. Smith: —

> In the death of Caleb O. Halsted we deplore the loss of a wise counsellor, a generous benefactor, and a steadfast friend; of one who was a member of this Board from its earliest organization, and who always rendered efficient aid in carrying this Seminary successfully through all its difficulties and struggles. Having known the deceased in his public and private relations, we rejoice in bearing testimony to his Christian faithfulness in the midst of the cares of business; to his worth as a man and as a friend; to his devotion to all the great interests of Christ's Church; and especially to his constant zeal in promoting the cause of Christian and ministerial education.

Leonard Corning (1836–1842) was born in Hartford, Conn., April 30, 1798, and died on the 25th of November, 1844. He established himself in business in New York, and for a number of years was a leading member of the Pearl Street Presbyterian Church. Several years previously to his death he had lived in New Orleans as head of the banking firm of L. Corning & Co. His high standing in the Christian community is shown by his election as one of the first Directors of the Union Theological Seminary.

David Magie, D. D., (1837–1840,) was born in the vicinity of Elizabeth, N. J., March 13, 1795. His ancestors were of Scotch origin, noted for their solid virtues, their earnest piety, and their strong attachment to Presbyterianism. David in his boyhood was inured to the hardships of a farmer's life. He had but little chance for reading or study, until his conversion, during a great revival in 1813, when he resolved

to devote himself to the ministry of the Gospel. His pastor, the excellent Dr. McDowell, taught him Latin, and was his wise counsellor and friend. He entered the Junior class in the College of New Jersey in the fall of 1815. After graduating with honor, he entered the Theological Seminary at Princeton, studied there a year, spent two years as a tutor in the College, and was then licensed to preach. On April 24, 1821, he was ordained and installed pastor of the Second Presbyterian Church in Elizabeth. Here he labored with zeal, fidelity, and success for the space of nearly forty-five years. He died on May 10, 1865, beloved and venerated by his people, and by the whole Christian community.

Ansel Doan Eddy, D. D., (1837–1856,) was born at Williamstown, Mass., October 15, 1798. He graduated at Union College in 1817; studied theology at Andover; and was first settled as a pastor over the Presbyterian Church in Canandaigua, N. Y. Later he accepted a call to the First Presbyterian Church in Newark, N. J., and still later organized the Park Church in that city. He also labored as a pastor in Chicago and Wilmington, Ill., and then at Seneca Falls, N. Y. He died on February 7, 1875. In 1843 Dr. Eddy was elected moderator of the General Assembly. He was a man of fine presence, of facile mind, and of varied gifts.

Selah B. Treat (1837–1843) was born at Hartford, Conn., February 19, 1803; graduated at Yale College, 1824; studied law and practised at Penn Yann, N. Y., but decided to abandon his profession and devote himself to the sacred ministry. He studied theology at Andover, and in 1836 was ordained as pastor of the Third Presbyterian Church in Newark, N. J.; in 1840 he resigned, and became editor of the *Biblical Repository and American Eclectic.* In 1843 he was appointed home secretary of the American Board of Commissioners for For-

eign Missions, in which office he continued until his death, March 28, 1877. For the following sketch of his character I am indebted to the Rev. Alexander McKenzie, D. D., of Cambridge, Mass.: —

> Mr. Treat is best known in his relations with the American Board of Commissioners for Foreign Missions, in which he filled the office of Home Secretary for many years. He was admirably fitted for the place and its varied duties. The breadth of his mind, his calm judgment, his exact thinking and precise speaking, with his knowledge of men and of affairs, qualified him for the large trust which was committed to him. His legal training and practice were of service in this work. He held the ample confidence of men. He was not lavish of praise, but he liked to commend that which he approved, and was ready to enrich his favor with wise counsel. Those who were not quickly drawn to him by a warmth of manner, learned to esteem the sincerity of his friendship and to value the honesty of its expression. He was a man of strength, of fidelity, of large usefulness, and his name is held in honor by all who knew him.

Samuel Hanson Cox, D. D., LL. D., (1837–1873,) was born at Rahway, N. J., August 25, 1793. His parents, whose memory he never ceased tenderly to cherish, belonged to the Society of Friends, and he was trained up in its principles. But while a student of law at Newark, N. J., he passed through severe struggles of mind on the subject of religion, and at length, in September, 1813, renounced Quakerism, was baptized, and united with the Second Presbyterian Church of that place. Soon after, he gave up the study of law for that of divinity, and in October, 1816, was licensed by the Presbytery of New York to preach the Gospel.

Soon after his licensure Mr. Cox was recommended for employment in the service of the Young Men's Missionary Society of New York, a strong association composed of young men from all the Evangelical churches of the city. Some of the leading members of the society, however, strenuously opposed

his appointment, on the ground of unsoundness in the faith; and after sharp and prolonged discussion he was rejected by a decided vote. Thereupon the minority, led by the pastor of the Brick Church, the Rev. Gardiner Spring, D. D., proceeded at once to organize a new society, — the New York Evangelical Missionary Society of Young Men. This incident had so important a bearing, not only on the future career of Mr. Cox, but upon missionary policy in the Presbyterian Church, and it throws so much light upon the state of theological opinion at the time, that I cannot help quoting the following passages from the defence of their action by the minority, written apparently by Dr. Spring.

An event of so much notoriety as the secession of more than one hundred young men from an institution whose professed object is the propagation of the Gospel of Jesus Christ cannot, at first view, be regarded but with sentiments of regret. At an age of the world when the various denominations of Christendom begin to feel that they have attached too much importance to the things in which they differ, and not enough to those in which they agree, — when the dissemination of the Gospel is the great and common cause which unites the affections, the prayers, and the exertions of the great family of believers, and in the promotion of which they already begin to find a grave for their party spirit and sectarian prejudices, — nothing but considerations of commanding influence can justify a disjunction of missionary labors. Charity suffereth long; but there is a point beyond which Christian forbearance cannot be extended, and when the wisdom that cometh from above demands a struggle, not only to extend the Redeemer's kingdom abroad, but to maintain its independence at home.

Considerations of this imperative character did exist, and led to the organization of this infant institution. The name of Mr. Cox was mentioned with diffidence and solicitude. No objection was made to his talents or piety. It was too well known to be disputed, that, in both these particulars, he enjoyed no small share of public confidence. The majority of the committee had, however, unhappily associated with the name of Mr. Cox certain religious sentiments which they deemed *unsound*, and which they supposed to be inconsistent with the character of a useful missionary. It

was not to be concealed that, in the great outlines of truth, his views accorded rather with those entertained by Calvin, Edwards, Bellamy, Scott, Smalley, Dwight, Pierce, Ryland, Fuller, and indeed with the great body of the Christian world in this period of enlightened piety, than with the incoherent and unintelligible dogmas with which local intolerance seems resolved to burden the Church of Christ. If not to believe that we actually sinned in Eden six thousand years before we were born; if not to believe that the inability of the unregenerate to comply with the terms of salvation is the same as their inability to pluck the sun from his orbit; if not to believe that the depravity of man destroys his accountability; if not to believe that the atonement is made exclusively for the elect; if not to believe that the elect are invested with a title to eternal life on principles of distributive justice, while destitute of renewing and sanctifying grace; if not to believe that the Christian's love of God is founded in selfishness as completely as the miser's love of gold; — if want of assent to these repulsive notions disqualifies a man for the missionary service, then doubtless Mr. Cox is disqualified. But if a cordial adherence to the truth that through the sin of Adam all mankind are sinners from the first moment of their own existence; that the inability of the unregenerate, though absolute, inculpates rather than excuses them; that, notwithstanding his apostasy, man is still a free agent, and accountable for his character; that the atonement is unlimited in its nature, and limited only in its application; that the salvation of the elect is not of debt, but of grace; that all holy affection, though caused by the Divine Spirit, is founded on the Divine excellence rather than the Divine favor; — if a firm belief and cordial reception of these glorious truths qualifies a man for the ministry of reconciliation, then the minority have every reason to concur in the unanimous opinion of the Presbytery of New York that Mr. Cox is qualified.

On July 1, 1817, he was ordained and installed as pastor of the Presbyterian Church at Mendham, N. J. In 1820 he accepted a call to the Spring Street Church in the city of New York, where he was installed in December of that year. A new house of worship having been erected on the corner of Laight and Varick Streets, the larger part of the congregation removed there with their pastor in 1825, and were afterwards

known as the Laight Street Presbyterian Church. In 1834 Dr. Cox was called to the Auburn Theological Seminary, as Professor of Sacred Rhetoric and Pastoral Theology. In 1837 he became pastor of the First Presbyterian Church in Brooklyn, N. Y. Here he remained for seventeen years, laboring with eminent success, and taking a leading part in religious and ecclesiastical affairs. He twice visited Europe, — in 1833, and again in 1846. In 1854, owing to the failure of his voice, he resigned his charge, and moved to Oswego. The closing years of his life were passed in retirement at Bronxville, N. Y., where he died on October 2, 1880, in the eighty-eighth year of his age.

Dr. Cox was a most interesting and remarkable man. There were times when his eloquence and the grandeur of his thoughts carried captive all who heard him. Had his judgment equalled his other mental forces, he would have been one of the very first of American preachers and theologians. His intellect was charged with vital energy, and disported itself in endless coruscations of wit and fancy. What could be finer than the exordium of his speech at the anniversary of the British and Foreign Bible Society, in May, 1833? Reaching London as a delegate from the American Bible Society at the last moment, he had entered Exeter Hall after the meeting was begun, and in the midst of an address which bitterly denounced American slavery. He was announced as the next speaker, and instantly took possession of the audience. His personal appearance was highly attractive: his face beamed with intellectual radiance, and the first words he uttered riveted the attention of the vast assembly: —

> My lord, twenty days ago I was taken by the tug "Hercules" from the quay in New York to the good ship "Samson," lying in the stream. Thus, my lord, — going from strength to strength, from mythology to Scripture, — by the good hand of the Lord I was brought to your shores just in time to reach this house, and to enter in the midst of the denunciations of my beloved coun-

try that have fallen from the lips of the gentleman who just sat down. He has reproached that country for the existence of slavery, which I abhor as much as he. But he did not tell you that, when we revolted from your government, one of the reasons alleged was the fact that your King had forced that odious institution upon us in spite of our remonstrances, and that the original sin rests with you and your fathers. . . . And now, my lord, instead of indulging in mutual reproaches, I propose that the gentleman shall be Shem and I will be Japheth, and, taking the mantle of charity, we will walk backward and cover the nakedness of our common ancestor.

In the circle of his ministerial brethren, whom he esteemed and loved, Dr. Cox seemed always to be in the happiest mood. His talk and his manner were equally delightful. To meet him in the famous "Chi Alpha," which he founded and which was so dear to his heart, or to see and hear him in the society of Albert Barnes, William Patton, Thomas H. Skinner, William Adams, and other old friends who had stood by his side in the sharp conflicts of 1836, 1837, and 1838, was worth journeying a thousand miles. He had all the simplicity and artless ways of a child; and yet, in standing up for what he regarded as the claims of truth and duty, he showed himself every inch a man, without fear or favor. In 1834 his advocacy of the cause of the negro exposed him to the rage and violence of a pro-slavery mob. He may not have spoken always with prudence, but he always spoke out of a heart glowing with the love of freedom and justice. He had renounced the religious doctrine and customs of the Friends, but the spirit of humanity, which impelled the followers of George Fox to bear such faithful witness against social evil and wrongdoing, was strong within him, and found constant expression in the pulpit, on the platform, and in the daily intercourse of life.

Dr. Cox had a singularly retentive memory, and would often recite page after page from the writings of Cowper, Sir Walter Scott, and other favorite poets, equally to the wonder and

delight of his friends. He was an accomplished Latin scholar, spoke the language with fluency, and was as fond of interlarding what he wrote with Latin phrases and quotations, as old Burton in his "Anatomy of Melancholy." His sympathies and antipathies were exceedingly strong, in relation both to opinions and to authors and their works. Among theologians Calvin and Edwards were the objects of his unbounded admiration; and but few ministers in the country, probably, were so familiar with the writings of the former in the original Latin as Dr. Cox. His "Interview" with Dr. Chalmers, for whom his admiration was also very great, contains a striking illustration of his minute acquaintance with Calvin. On such subjects as High-Church Episcopacy, the Exscinding Acts of 1837, and Hopkinsianism, — not to mention others, — he could hardly retain his speech within reasonable limits. His impulses were very quick, sometimes erratic, and not infrequently found vent in extravagant words; but back of them all and beneath them all was a heart glowing with the piety and charities of the Gospel. Dr. Cox's chief productions were, *Quakerism not Christianity, or Reasons for Renouncing the Doctrine of Friends*, — a large volume of nearly seven hundred pages, published in 1833; and *Interviews, Memorable and Useful, from Diary and Memory reproduced*, published in 1853. Both works are characteristic at once of his strength and his weakness. A copy of the former, which he sent me at New Bedford from "Rusurban," nearly forty years ago, I still keep in memory of his long and faithful friendship.

For thirty-six years Dr. Cox was a member of the Board of Directors of the Union Theological Seminary. He served on many important committees, and exerted no small influence in shaping and giving character to the institution. In its darkest days he was always full of hope and good cheer. Although not one of its founders, he was an intimate friend of most of the founders, and in full sympathy with its spirit and design. For several years he acted as Professor Extraor-

dinary of Biblical and Ecclesiastical History. This department of instruction afforded ample scope for his multifarious learning and his characteristic powers of memory and of fresh, stimulating thought. The service, too, was a labor of love, for he received no pay. In a letter to Professor Smith, dated November 18, 1850, he thus refers to some lectures on Church History which he was then delivering:—

> We are glad you are coming, especially I, your *pro hac vice locum tenens*. I have endeavored only to herald you and prepare the way before you by outline and generality, not ambiguity, respecting the grand vertebral column of history, its osteology, and *loca majora*. The students have been very attentive, and I have endeavored to affect them with a sense of the *sine qua non* importance to ministers of its thorough and scientific acquisition. Dr. Skinner has condemned himself to be one of my hearers at every lecture. I go on the principle that premises must be before inductions, and hence that, without knowing facts, dates, places, men, relations, and some circumstances, they are not prepared for philosophizing as historians. Hence I teach them the elements, the what, where, when, who, why, how, and the connections, consequences, antecedents, and motives, as well as we can know them, in order to their masterly use of them in their subsequent lucubrations.

I remember hearing one of Dr. Cox's lectures on Biblical history. It was delivered in the vestry of the First Presbyterian Church in Brooklyn, the class crossing the river to meet him there. On the walls of the room hung maps and diagrams for illustration. He spoke without notes. His lecture was absolutely unique; nor was there, probably, another man in the United States who could have delivered it. If not exactly scientific, it yet showed a scholarly enthusiasm and a grasp of the significance of very ancient history, not common in that day. I say "very ancient," for his subject carried him far back toward the beginning of the human race. He unfolded and illustrated its varied aspects in a very wonderful manner. In recalling this lecture I am reminded of

another on early Old Testament history which I once heard from the celebrated Professor Görres of Munich, also a man of brilliant but eccentric genius. He too, like Dr. Cox, went back to the days when there were giants in the earth, and found at work in them, as he thought, the same laws and spiritual forces that control the great movements of society in our own age.

Anson Greene Phelps (1838–1853) was born at Simsbury, Conn., March 27, 1781. His father served in the army throughout the Revolutionary war, much of the time as an officer under General Greene, after whom Anson was named. His father died soon after his birth, and at eleven years of age he lost his mother, a woman of rare piety and excellence, whose memory he cherished to old age with tender affection and reverence. On the death of his mother he went to live with the Rev. Mr. Utley, with whom he remained a number of years, learning a trade. At the age of eighteen, during a powerful awakening under the preaching of the Rev. Mr. Hallock, he was converted, and, removing soon after to Hartford, united with the church of which the Rev. Dr. Strong, one of the most eminent divines of the day, was then pastor. About 1815 he established himself in business in this city, joining the Brick Church, of which he was for many years an efficient elder. Later, he filled the same office in the Mercer Street Presbyterian Church. His life in New York was identified with its commercial and religious history. He died, November 30, 1853, in the seventy-third year of his age.

Mr. Phelps was a man of very strong, original, and marked character. Self-reliance, an iron will, solid judgment, a sagacious power of combination and forecast, indomitable perseverance, shrewd common sense, a physical constitution capable of immense labor and endurance,—these were among his leading traits. But he possessed others of a gentler nature, and all of them were tempered and restrained by earnest religious

principles. He was a genuine Christian philanthropist of the most catholic type. The interests of the colored race, both in this country and in Africa, were especially near his heart. The great evangelistic movements of the age, whether at home or abroad, had in him one of their most devoted and liberal friends. He used to thank God for the privilege of living in such a glorious day. The Union Theological Seminary has reason to cherish his memory, not only as one of its early Directors and patrons, but also as the first of a whole family circle of Directors and benefactors extending now to the third generation.

Rev. Albert Barnes (1840–1870) was born at Rome, N. Y., December 1, 1798. Having pursued his preparatory studies at Fairfield Academy, Connecticut, he entered the Senior class of Hamilton College, and graduated there in July, 1820. He early imbibed sceptical sentiments, and intended to devote himself to the legal profession. The reading of Dr. Chalmers's famous article on the evidences of Christianity overcame his doubts; and not long after, he passed through a religious crisis which issued in a purpose to study for the sacred ministry. He went through a four years' course in the Princeton Theological Seminary, and on February 8, 1825, was ordained and installed pastor of the Presbyterian Church in Morristown, N. J.

Five years later he accepted a call to the First Presbyterian Church in Philadelphia as successor to the Rev. James Patriot Wilson, D. D., and was installed on June 25, 1830. Referring to this period, nearly thirty years later, he says: —

> I came here a young man, with but little experience, with no personal acquaintance with the manner and habits of a great city, and with no such reputation as to make success certain. I never preached before the congregation when I was called to be its pastor. I came at that early period of life, and with that want of experience, to succeed the most learned, able, and eloquent preacher

in the Presbyterian Church; a man occupying a position in this community which no other man occupied; a man whose opinions secured a degree of respect which few men have ever been able to secure. I came to take charge of one of the largest and most influential congregations in the land. I came when I was fully apprised that I must encounter from without a most decided and formidable opposition to the views which I had cherished, and to the doctrines which I had expressed. I found my venerable predecessor already, by anticipation, my friend. He defended my views. He indorsed my opinions. He exerted his great influence in the congregation in my favor, commending me in every way by his pen and his counsel to the confidence and affection of the people to whom he had so long ministered. For six months, the time during which he lived after I became the pastor of the church, he was my friend, my counsellor, my adviser, my example; he did all that could be done by man to make my ministry here useful and happy.

For more than a third of a century Mr. Barnes continued to labor in the First Church with extraordinary zeal, fidelity, and success. It would be hard to say whether his diligence were greatest in the pulpit or in the use of the pen. He was truly a marvel of industry. To this, under God, he ascribes all his success in life. "I had nothing else to depend on but this. I had no capital when I began life; I had no powerful patronage to help me; I had no natural endowments, as I believe that no man has, that could supply the place of industry; and it is not improper here to say, that all that I have been able to do in this world has been the result of habits of industry which began early in life, which were commended to me by the example of a venerated father, and which have been and are an abiding source of enjoyment. . . . Whatever I have accomplished in the way of commentary on the Scriptures is to be traced to the fact of rising at four in the morning, and to the time thus secured which I thought might properly be employed in a work not immediately connected with my pastoral labors. That habit I have pursued now for many years; rather, as far as my conscience advises me on the subject,

because I loved the work itself than from any idea of gain or of reputation, or, indeed, from any definite plan as to the work itself." All his commentaries on the Scriptures were written between four and nine o'clock in the morning.

Mr. Barnes's name will always be associated with a very eventful chapter in the history of American Presbyterianism. His trial for heresy, his suspension from the exercise of the ministerial office by the Synod of Philadelphia in 1835, and the reversal of the action of the Synod by the General Assembly of 1836, were events closely connected with the great disruption of 1838. Other causes, both ecclesiastical and sectional, conspired to produce the result; but so far as it grew out of doctrinal differences, Mr. Barnes more than any other man represented the New School side. His temper and conduct were admirable; amidst all the bitter and irritating experiences which he passed through, from the moment of receiving the call to Philadelphia until restored to his pulpit by the General Assembly in 1836, he bore himself with a quiet dignity, courage, meekness, and fidelity to his convictions befitting the Christian sage. After the division he was universally recognized as a foremost leader of the New School branch. It trusted his counsels, and in 1851 chose him moderator of the General Assembly. Not a little of what was best in its history it owed to him. His influence helped largely to mould its antislavery sentiment, its strong position in favor of temperance reform, its theological temper and belief, — in a word, its whole spirit and character as a church. Mr. Barnes's influence as a Christian teacher and philanthropist was also widely felt by other denominations throughout the country. In his day and generation he ranked, like his illustrious contemporary, Dr. Channing, among the moral instructors of the American people. Honorary degrees of D. D. and LL. D. were conferred upon him in token of the general esteem; but his modesty, if not his conscience, led him in every instance to decline their use. He was still known, and

will be known in coming time, simply as Albert Barnes. His active ministry in Philadelphia continued unbroken until 1867, when, owing to a failure of sight, he resigned his charge, and was made Pastor Emeritus. But he delighted to preach still, which he did often in the House of Refuge, of which he was a manager. On the 24th of December, 1870, he passed suddenly to his eternal rest. It was a blustering winter's day, and he walked a mile to visit a bereaved family, but had scarcely seated himself, when, falling back in his chair, he expired without a groan. The feeling excited by his departure is well expressed in a letter of Dr. Skinner, who, a few weeks later, followed him to a better world: —

You doubtless know that I was at the funeral of Albert Barnes. Brother, I was never present at such obsequies. I never took part in carrying a man like Brother Barnes to his burial. He has not left his equal among us. He is the object of my profound admiration. What a model of industry, of meekness, of patience, of Christian simplicity and dignity, was this very extraordinary man! Well, Brother, we hope soon to see him again.

I have spoken of Mr. Barnes as a temperance reformer. His own account of his position on this subject is full of interest: —

I have mentioned that I adopted the most rigid views on the subject of temperance. I embraced the principle of entire abstinence from all that can intoxicate. I have adhered to that principle. For thirty years I have rigidly abstained from even wine, except as prescribed by a physician, and using it then most rarely. I have never kept it in my family; I have never provided it for my friends; I have declined it when it has been placed before me, and when I have been present where others, even clergymen, have indulged in its use. I have never concealed my sentiments on the subject; and in thus abstaining, in all the circles where I have been, whether of religious men or worldly men, at home, at sea, abroad, I have seen only a marked respect for my sentiments. However much I may have differed in practice from those with whom I have been, I have never known one thing done or said to give me pain, nor have I found that men, whatever might be their own practice, have

been any the less disposed to show me respect on account of my views. I now approve the course, and, if I were to live my life over again, I see nothing in this matter which I would wish to change. I am persuaded that the principle has all the importance which I have ever attached to it. I have *lost* nothing by it; I have *gained* much.

I look with equal satisfaction and approbation over my public efforts in the cause of temperance. It was my lot to begin my ministry in a region of country where the usual customs on this subject prevailed, and where alcoholic drinks were extensively manufactured and sold. Within the limits of my pastoral charge, embracing a district not far from ten miles in diameter, there were nineteen places where the article was manufactured, and twenty where it was sold. I considered it my duty early to call the attention of my people to the subject. I presented my views, in successive discourses, plainly and earnestly. I appealed to their reason, to their conscience, to their religion. I showed what I understood to be the doctrine of the Bible on the subject, and stated the influence of the practice on the happiness of families, and on the peace, the order, and the morals of the community, and its influence in producing pauperism, wretchedness, crime, and death. The appeal was not in vain. I found early in my ministry, even where habits had been long established, where property was involved, and where sacrifices would be required on their part in adopting my views, that men would listen to the voice of reason and the voice of God. I had the happiness to know that, in eighteen out of the twenty places where intoxicating drinks were sold, the traffic was soon abandoned; and I saw in seventeen out of nineteen of those places where the poison was manufactured the fires go out to be rekindled no more. I had a proof thus early in my ministry, which has been of great value to me since, of the fact that *truth* may be presented to the minds of men so as to secure their approbation, even when great pecuniary sacrifices must be made, and when it would lead to important changes in the customs and habits of society.

Mr. Barnes's career as an author began soon after he entered the ministry. Among his works are *Notes, Explanatory and Practical*, on the New Testament, on Isaiah and the Psalms; *Inquiry into the Scriptural Views of Slavery; The Church and Slavery; The Way of Salvation; The Atonement*,

in its Relations to Law and Moral Government; Evidences of Christianity in the Nineteenth Century; Prayers adapted to Family Worship; Miscellaneous Essays and Reviews; Life at Threescore; and *Life at Threescore and Ten.* The two works last mentioned are charming pieces of autobiography, full of the optimism of the Gospel. "I shall close my eyes in death," says Mr. Barnes in *Life at Threescore and Ten*, "with bright and glorious hopes in regard to my native land, to the Church, and to the world at large." Some of these works, particularly the Notes on the New Testament, had an immense circulation in Great Britain as well as at home, and thus served to endear his name to tens of thousands of Christian men and women in that country.

My own recollections of Mr. Barnes are vivid and full of pleasantness. He had a countenance marked in an unusual degree by moral thoughtfulness, benignity, sweetness, refinement, and manly dignity. I never heard him speak in loud or excited tones. The gentleness of his Divine Master had made him great, — great in calm self-possession and self-forgetfulness, in the meekness of wisdom, in humility, and in the serene assurance of faith. He seemed to shrink instinctively from the ostentatious ways and noisy demonstrations which sometimes mar the character, and even the piety, of good men. No one was so surprised at the great popularity of his writings as he was himself.

My last recollection of him recalls an interesting occasion. During the first meeting of the General Assembly of the reunited Church at Philadelphia, in May, 1870, it was proposed that those members who were so inclined should go in company and pay their respects to Mr. Barnes. The proposition was cordially received, and on the appointed evening a large number of the commissioners, both lay and clerical, found themselves together under the roof of the venerable servant of God whose name in earlier years, to not a few of them, had been associated with grave theological error and trials for

heresy. It was a beautiful and touching scene. Mr. Barnes, who had looked with no little distrust upon the reunion movement, appeared to be deeply moved and gratified. The expression of high Christian esteem and confidence by so many eminent Old School ministers and laymen was too cordial and emphatic to allow its sincerity to be doubted; it gave unmistakable proof that in the reunited Presbyterian Church the prejudices and animosities of former days had passed or were fast passing away.

It is much to be regretted that no memoir of Albert Barnes has yet been given to the public. He was a very interesting, as well as a great and good man. I know of no one, among his contemporaries in the Christian ministry of this country, whose life and character were marked by more original traits, nor any one whose example better deserves to be studied by students of divinity. It might not, perhaps, be wise for them to copy some of his literary methods and habits; but his patient industry, his passion for truth, especially the truth as it is in Jesus, his moral courage in forming and avowing his own convictions, his candor and fairness in dealing with the convictions of others, his meekness and lowliness of mind, his reverence for the teaching of the Holy Scriptures, his delight in the pulpit, that "most attractive and sacred place on earth," his devotion to the cause of humanity in all its phases, his scrupulous regard to the smallest claims of duty, — how worthy are these of careful imitation! A faithful account of his life would present some striking scenes. What could be more becoming and Christ-like than his demeanor, as well as his speech, during his trial for heresy, and while under suspension from the ministry? What more unique, or picturesque, than the story of his *Notes, Explanatory and Practical*, to the New Testament and portions of the Old Testament, which appeared between 1832 and 1868? I recall nothing quite like it in American ministerial biography. What touching incidents occurred in the famous church study

where in the early morning those books were written! Mr. Barnes thus alludes to these morning hours: —

In the recollection now of the past portions of my life, I refer to these morning hours, — to the stillness and quiet of my room in this house of God when I have been permitted to "prevent the dawning of the morning" in the study of the Bible, while the inhabitants of this great city were slumbering round about me, and before the cares of the day and its direct responsibilities came on me, — to the hours which I have thus spent in a close contemplation of divine truth, endeavoring to understand its import, to remove the difficulties that might pertain to it, and to ascertain its practical bearing on the Christian life, — I refer, I say, to these scenes as among the happiest portions of my life. If I have had any true communion with God in my life; if I have made any progress in Christian piety; if I am, in any respect, a better man and a more confirmed Christian than I was when I entered the ministry; if I have made any progress in my preparation for that world on which I must at no distant period enter; and if I have been enabled to do you any good in explaining to you the word of God, — it has been closely connected with those calm and quiet scenes where I felt that I was alone with God, and when my mind was thus brought into close contact with those truths which the Holy Ghost has inspired. I look back to those periods of my life with gratitude to God; and I could not do a better thing in reference to my younger brethren in the ministry than to commend this habit to them as one closely connected with their own personal piety, and their usefulness in the world.

Some time before his death a friend of mine chanced to call upon Mr. Barnes while he was engaged in burning up his old sermons, and she still preserves several which her entreaty saved from the flames. The incident is so characteristic and so pathetic, that I cannot refrain from giving it in Mr. Barnes's own words: —

My hair had begun to turn gray. My sight had so failed that I could not read what I had written in my earlier years. Old age was coming upon me, and I was admonished that I must at no distant period pass away, and be seen no more among the living. I

should no more be seen in my familiar walks; I should no more again enter the dwellings of my people, to speak to them of the Saviour and of heaven, to gather the children around me, and try to interest them in the old pastor, and thus to interest them in religion itself. I should no longer endeavor to minister consolation to those that mourn, and to the sick and dying; I should no more enter my pulpit, to me that most attractive and sacred place on earth, and seek to persuade men to turn to God. What shall be done with my old sermons? In a long pastorate, for I had spent my ministry mainly among the same people, they had accumulated on my hands, and I could number them by hundreds. They were becoming almost useless to myself, and soon they would be wholly so. What should be done with them? Old sermons are among the most useless of all kinds of lumber when the man that wrote them is dead, and there is nothing that is more difficult to dispose of. They are not like old newspapers, useful to the grocer; the family of an old pastor does not like to burn them; they cannot be used again by those who come after him; no bookseller will print them and no one would buy them if they were printed. What would probably become of mine when I am dead? My people, though they had heard them with some degree of interest, would regard them as of no value if they were distributed among them, and what *would* be done with them? I could not doubt they would be likely to lie in some dusty corner of some old garret, encumbering the world, until moths and mice should consume the yellow leaves, and at last, tired with seeing them, some duster and sweeper of the garret would resolve to get them out of the way, and commit the fragments of what had cost me so much labor and prayer to the flames.

My sermons had been written with great care, and many of them were ready for the press. I had folded and ruled my paper; I had with my own hands stitched them together with as much skill as a bookbinder would have done. Nay, I had actually employed a bookbinder to prepare little sermon-books of suitable size, and with a suitable cover, and had valued myself on the neatness of my manuscript; for that portion of my audience that occupied the galleries could look down upon my sermon as I carefully laid it in the open Bible, and I had a conscious pride in the feeling that my sermon was in entire keeping with the other arrangements in the sanctuary. But what should be done with them now? I re-

solved to burn them, and thus to save all trouble to my friends when I should have gone to my long resting-place. I took a day for the purpose, and I committed them in instalments of a dozen or more to the flames. I watched them as they were slowly consumed. They were not martyrs, for they could not feel the flame, but it was a kind of martyrdom of myself. The end of life was really coming. The beginning of the end was near. I saw them "into smoke consume away."

Mr. Barnes was appointed a Director of the Union Theological Seminary soon after its establishment, and continued such until his death, thirty years later. During all these years he was a model of punctuality and faithful service, coming on from Philadelphia oftentimes, at no little inconvenience, to attend the meetings. In 1867 he delivered the first course of lectures on the Ely Foundation. They were upon the Evidences of Christianity in the Nineteenth Century, and were afterwards published.

The following is an extract from the minute of the Board of Directors on occasion of Mr. Barnes's death, prepared by his old friend, Dr. Adams: —

Wise in counsel, assiduous and decided in action, persevering and steady in the pursuit of his objects, his devotion to the interests of this beloved Seminary and the cause of education for the Christian ministry in general has been, from first to last, warm, constant, and effective. Sacred literature has lost in him one of its brightest ornaments, and the Church one of her strongest pillars. Without a particle of sectarian exclusiveness, he was firmly and cordially attached to the great truths of the Bible, as embodied in the Presbyterian standards, and lived and labored for his own Church as one deeply convinced of its excellence. No man preached with more fulness and heartiness its distinguishing principles, according to what he understood to be their true import and intent. Called in his early manhood, in troublous times, to the forefront of a contest none the less perilous from the fact that good men on both sides were the combatants, it is much to say of him that he bore his part with a firmness, dignity, and independence, coupled with the meekness of wisdom, which never suffered him to

be irritated to recrimination, nor driven on either side to extremes. The Bible, whose sacred contents he has done so much to expound, not only to his own countrymen, but to the people of other lands, was ever the guide of his thinking and the law of his conduct and character. By his eminent abilities, his extensive acquirements, his untiring diligence, his bright example, his conscientious adherence to the truth, his affectionate sympathy for all humanity, his ardent desire for the salvation of his fellow-men, his purity and the simplicity of his aims, his devout walk with God, he has contributed largely, during a life of more than threescore years and ten, to the advancement of all the best interests of humanity and the honor of his Master's cause.

Asa D. Smith, D. D., LL. D., (1841–1864,) was born at Amherst, N. H., September 21, 1804. At the age of seventeen, while living at Windsor, Vt., he began a Christian life, and not long after decided to devote himself to the ministry of the Gospel. After a course of preparatory study at Kimball Union Academy, Meriden, N. H., he entered Dartmouth College in 1826, and graduated there in 1830. While in college he was distinguished alike for high scholarship and for Christian zeal and influence. Upon his graduation he spent a year in teaching, as Principal of the Academy at Limerick, Me., and then went to Andover, where he pursued his theological studies. He belonged to the class of 1834.

In November, 1834, he was ordained and installed pastor of the "Brainerd Church" in the city of New York. This church had been organized by the Third Presbytery on February 9th in the same year. Here he labored with great diligence and success for several years, when his people removed to a new edifice erected by them at the corner of Fourteenth Street and Second Avenue, and were afterwards known as the Fourteenth Street Presbyterian Church. In 1863 he accepted a unanimous call to the presidency of Dartmouth College, and was inaugurated on November 18 in that year. He died at Hanover, August 16, 1877.

Dr. Smith was one of the best and weightiest men of his generation. Whether regarded as a pastor, as a leader, or as an educator, he made a strong and lasting impression. For wellnigh a third of a century his power was felt, not in the pulpit only, but in almost all departments of the benevolent and Christian work of New York. In his own congregation, aided by such elders as William E. Dodge, David Hoadley, Christopher R. Robert, and William A. Booth, he devised and carried out the most effective plans of usefulness. In the Presbytery and in the benevolent committees of the Church his counsels were of the utmost value. Sound judgment and untiring zeal for the cause of the Divine Master were equally his characteristics. I served with him in the Directory of the Union Theological Seminary, and in other important associations, and never failed to be struck with his practical wisdom, public spirit, and unwavering loyalty to what he considered the claims of truth and righteousness. His eminent services as President of Dartmouth College belong to the history of that institution.

ANTHONY P. HALSEY (1841–1863) early became connected with the Bank of New York, and served it with fidelity forty-seven years as clerk, teller, cashier, vice-president, and president. His name is entitled to a place among the best friends of the Union Theological Seminary. He succeeded William M. Halsted as its treasurer, and held the office until his death, in November, 1863. Mrs. Halsey says, in a letter to the Board written shortly after his death : —

> He was always deeply interested in the cause of Christian education. During the last twenty years of his life, the Union Seminary occupied a large portion of his thoughts and prayers. He has considered the Professors and Directors among his best friends; he both loved and respected them. The students had also his sympathy and prayers. A large number of the graduates have been intimate friends in our family. May God continue to bless and prosper the institution!

David Leavitt (1841–1846) was born in Bethlehem, Conn., August 27, 1791. After a long business life in New York, Mr. Leavitt built a home for himself at Great Barrington, Mass., where he passed some twenty years in dignified ease and retirement. For the following sketch I am indebted to the Rev. Henry M. Booth, D. D., of Englewood, N. J.

The parents of David Leavitt were possessed of considerable property, so that he entered upon life with many advantages. When but a lad, however, he became a clerk in a village store, and before he had reached manhood had made his way to New York, where he was soon engaged in business for himself. He was industrious, energetic, and bold, apparently shrinking from no mercantile ventures and usually succeeding in whatever he undertook. His were the merchant's instincts. He had a genius for trade, which rapidly advanced him to prominence among the business men of the growing city. After he had established himself firmly in commercial circles, he gave attention to banking, and was widely and favorably known as a financier. The American Exchange Bank, one of the largest institutions in the country, was controlled by him for many of his active years, and his name was then a power in Wall Street as well as throughout the United States. Before he retired from business he had accumulated a large fortune, which he had been using, and continued to use, in promoting many of our most important public works. He was also a regular and a liberal contributor to the various educational, philanthropic, and religious enterprises which were originated and developed by the men of his generation.

After he became a resident on Brooklyn Heights, in 1827, he was an active ruling elder of the First Presbyterian Church, whose present substantial house of worship was built under his direction, and whose distinguished pastor, the Rev. Samuel Hanson Cox, D. D., was brought to Brooklyn through his influence.

In his retirement at Great Barrington, Mass., Mr. Leavitt spent many happy years dispensing a generous hospitality, and watching with serene composure the progress of events in which he had aforetime been a leader. He was a man of commanding presence and courtly manners. His erect form, with long white hair and broad-brimmed hat, was readily recognized as he passed through Wall Street. He wore a white cravat about his neck, and dressed in

ministerial black, so that he was often mistaken for a clergyman. He was indeed the clergyman's friend, as well as the friend of every one who needed his assistance; and many are the pleasant incidents which the old merchants still relate of his personal helpfulness.

He died peacefully in New York City, on the 30th of December, 1879, at the ripe age of eighty-eight years.

JAMES C. BLISS, M. D., (1842–1855,) was born in Bennington, Vt., January 3, 1791. Having commenced the study of medicine, he came to New York in the winter of 1811–12 and entered the office of Dr. Borrowe, became resident house surgeon of the New York Hospital, and graduated at the College of Physicians and Surgeons in 1815. He then entered on the long and successful career which placed him among the foremost members of his profession in this city. He held important offices in numerous medical, scientific, humane, and charitable institutions; and performed an amount of gratuitous service in the families of clergymen and the officers of religious societies, and among the destitute and suffering, which made him a benefactor of the whole community.

His religious life began in childhood, and developed with uncommon vigor, intelligence, and power. For many years he served as an elder in the South Dutch Church, and later in the Bleecker Street and Fourth Avenue Presbyterian Church. He early took an active part in the New York Young Men's Missionary Society and the New York Religious Tract Society. Of the latter he became corresponding secretary in 1824, and within about one year prepared for the press of the society, chiefly by labors at night after the professional services of the day, no less than seventy-five children's tracts, by the circulation of which its operations were soon more than doubled. He urged strongly the importance of nationalizing the institution; and the first meeting for consultation and prayer on the subject was held at his house, at the corner of Broad and Garden Streets, in February, 1825. When the American Tract Society was at length formed, he was among its most

devoted friends. As a member of its distributing and executive committees, he labored for more than thirty years with the utmost zeal and fidelity. The records of the executive committee show that, notwithstanding unavoidable absences to meet professional calls, and his own occasional attacks of sickness, he was present at 375 out of 416 stated and special meetings of this committee. For twenty-eight years he was secretary of the committee, and kept its minutes. On his death-bed he expressed his gratitude that he had been permitted to associate with such men of God as Milnor, Willett, Stokes, Timothy R. Green, and others like them, in the service of the Master. He died in the peace and triumph of Christian faith, on July 31, 1855. Although not one of its founders, he was a devoted friend and influential Director of the Union Theological Seminary.

James Woods McLane, D. D., (1842–1864,) was born at Charlotte, N. C., May 22, 1801. He graduated at Yale College in the class of 1828; studied theology at Andover; was ordained in 1835; and later became pastor of the Madison Street Presbyterian Church in the city of New York. Here he labored eight years, when he was called to the First Presbyterian Church in Williamsburg, N. Y., where he continued until failing health led him to resign. He died on February 26, 1864. Dr. McLane was an able, scholarly man, positive and uncompromising in his opinions, intensely hostile to all innovations upon the old orthodoxy, especially to everything that he thought savored of "German theology," and very decided in maintaining his own position. He was an earnest preacher, a faithful pastor, and an eminently good man. He served the Union Seminary as its Recorder for a score of years. He was greatly esteemed by his brethren; and those who attended his funeral cannot have forgotten the singularly beautiful and edifying address which Dr. William Adams delivered on the occasion.

Cyrus Porter Smith (1844–1848) was born at Hanover, N. H., April 5, 1800. Like so many New England boys who have won their way to eminence in the various spheres of life, he worked on his father's farm, and attended the district school in the winter. In 1824 he graduated from Dartmouth College, having supported himself while there by teaching during the winter. He studied law with Chief Justice T. S. Williams, of Hartford, Conn., and was admitted to practise in 1827. He had a remarkable voice, and sustained himself, while pursuing his legal studies, by teaching music and singing. In his singing school at Bristol, Conn., he first met the lady who became his wife, Lydia Lewis Hooker, a direct descendant of Rev. Thomas Hooker, "father of the Connecticut churches."

In September, 1827, he came to Brooklyn, with little money and no friends, and for seven months he never saw a client nor made a dollar by his profession. But this did not discourage him. He soon became the choir-master of the First Presbyterian Church, in which position he continued thirty-two years. He was a member of that church for fifty years, served it as a deacon and elder, and for forty years was chairman of its board of trustees.

Mr. Smith's life was closely connected with the life and growth of the town. In 1833 he was chosen clerk of the Board of Trustees of the Village of Brooklyn, and Corporation Counsel of Brooklyn from 1835 to 1839. In 1839 he was chosen Mayor by the Aldermen, and at the first election by the people in 1840 he was again chosen, holding the office until 1842. In 1856 and 1857 he was a State Senator. For thirty years (1838–1868) he was a member and president of the Board of Education. He was also an original incorporator of the Greenwood Cemetery Association, and a trustee until his death. In connection with General Robert Nichols he founded a hospital, which is now the City Hospital, and in which he was a trustee to the time of his death. He was also

a trustee of the Polytechnic and Packer Institute, of the House of Refuge on Randall's Island, and of various other institutions. He died on February 13, 1877.

Rev. William B. Lewis (1844–1849) was born on July 29, 1812, and died, after a lingering illness, on December 27, 1849. He was pastor of the Third Presbyterian Church in Brooklyn, N. Y. He had the reputation of being a critical and exact scholar in the original languages of the Bible, a theologian of clear thought, a devout man, and a faithful minister of Christ.

Horatio N. Brinsmade, D. D., (1844–1851,) was born at New Hartford, Conn., December 28, 1798. Graduating at Yale College in 1822, he at once entered Princeton Seminary, where he spent nearly a year, and then went to Hartford and completed his theological studies under the care of the Rev. Joel Hawes, D. D., teaching at the same time, and for several years later, in the Deaf and Dumb Asylum in that city. He was licensed to preach in 1824 by the North Congregational Association of Hartford, and ordained by the same body as an evangelist in 1828; in 1831 he began to preach at Collinsville, Conn., serving for two years a Congregational church which was organized there in 1832. In February, 1835, he was installed over the First Congregational Church at Pittsfield, Mass. After laboring here for six years he accepted a call to the Third Presbyterian Church in Newark, N. J., where he remained twelve years. His next pastorate was at Beloit, Wis., where he continued until 1861. He then returned to Newark, and gathered a new congregation, which he served until 1872. He died at Newark, on January 18, 1879. Dr. Brinsmade was a man of large and generous views, full of zeal for the kingdom of Christ, an earnest, spiritual preacher, a model pastor, greatly beloved, and signally useful in his day and generation.

Samuel W. Fisher, D. D., LL. D., (1846–1848,) was born in Morristown, N. J., April 5, 1814. He graduated at Yale College in 1835, and studied theology at Princeton for two years, and for another year at the Union Theological Seminary. In 1839 he was settled at West Bloomfield, in 1843 became pastor of the Fourth Presbyterian Church at Albany, and in 1846 was installed over the Second Presbyterian Church in Cincinnati, where he labored successfully eleven years. In 1858 he accepted a call to the presidency of Hamilton College, and in 1867 resumed the pastoral work in Westminster Church, Utica. After several years of broken health, he died, on January 18, 1874, at College Hill, Ohio. Dr. Fisher was a man of marked and varied ability, positive in his convictions, with a lofty sense of right and duty, full of glowing zeal for the cause of humanity, an eloquent speaker, and a most earnest preacher of the Gospel.

David Hoadley (1846–1873) was born at Waterbury, Conn., February 13, 1806. A few years later his father removed with the family to New Haven. It was the desire of his parents that he should go to college and then enter one of the professions; and with this end in view he pursued a course of preparatory study at New Haven, and for a year at Phillips Academy, Andover, Mass. Owing, however, to a frail constitution and impaired health, he changed his plan of life, and decided upon a business career. He became a clerk in the drug store of Hotchkiss and Durant, remaining in New Haven until 1827, when he started for New York in quest of fortune. Here he entered, as a partner, the firm of Frisby and Ely. At twenty-four he was left at the head of the house. He then associated with himself Mr. George D. Phelps, and, later, Mr. John W. Fowler, when the firm became widely known under the name of Hoadley, Phelps, & Co. In 1848 he retired from the drug business. After serving for some years as vice-president of the American Exchange Bank, he accepted the

presidency of the Panama Railroad, a position which he held for eighteen years. During the last eight years of his life he resided at Englewood, N. J., where he died on August 20, 1873, lamented by the whole community.

Mr. Hoadley combined in an unusual degree the qualities which make a man strong and efficient in the world of business, personally beloved, and useful as a member of society. His religious, like his natural character, was very attractive; his humility and his solid worth were equally conspicuous; and both as a private member, and for more than a third of a century a ruling elder, of the Presbyterian Church, he enjoyed the confidence and affection alike of his pastor and all his brethren. For years he was associated with William E. Dodge, Christopher R. Robert, and others like them, in the session of the Fourteenth Street Presbyterian Church, during the pastorate of Dr. Asa D. Smith. His service in the Directory of the Union Theological Seminary continued for twenty-seven years. On the occasion of his death, the Board expressed its "gratitude to God that one so pure, so gentle and faithful," had been spared to the world so long.

Edwin F. Hatfield, D.D., (1846–1883,) was born at Elizabethtown, N. J., January 9, 1807. He graduated from Middlebury College, Vermont, in the class of 1829; studied theology for two years at Andover, and then accepted a call to the pastorate of the Second Presbyterian Church, St. Louis, Mo. In 1835 he became pastor of the Seventh Presbyterian Church in the city of New York, succeeding the Rev. Elihu W. Baldwin, who had been appointed President of Wabash College, Indiana. The Seventh Church was organized on March 27, 1818, and, under the faithful ministry of Dr. Baldwin, had grown strong and prosperous. Dr. Hatfield continued its pastor until 1856. During this period he received to its fellowship 1,556 persons on confession, and 662 persons by letter. Several remarkable seasons of awakening attended his labors.

He was a preacher of deep spiritual earnestness and power, and great crowds flocked to hear him. In 1856 he was installed over the North Presbyterian Church, near Thirty-first Street. In 1863, owing to loss of health, he retired from the pastorate. Dr. Hatfield was an accomplished ecclesiastic, perfectly versed in all the affairs of the church. From 1846 until his death he was stated clerk of the General Assembly of the Presbyterian Church, first of the New School branch and then of the reunited body. He was also a member of the Reunion Committee of 1866. The General Assembly that met at Saratoga in 1883 elected him as its moderator, and, although in his seventy-seventh year, he discharged the duties of the position with the readiness and energy of a man of fifty. This honor fitly crowned his long and invaluable services to the church which he loved. He died at Summit, N. J., on September 22, 1883.

Dr. Hatfield was a frequent contributor to the religious press, and the author of *Memoir of Elihu W. Baldwin, D. D.; The History of Elizabeth, N. J.; The Church Hymn-Book with Tunes;* and other works. After his death appeared, *The Poets of the Church, a Series of Biographical Sketches of Hymn Writers*, with notes on their hymns. His large library, presented by his children to the Union Theological Seminary, was especially rich in the department of hymnology. His connection with the Seminary as a member of its Board of Directors continued thirty-seven years. For ten years he filled the office of its Recorder. Of his labors as its financial agent, I have spoken elsewhere.[1]

In 1876, on its fortieth anniversary, he delivered a very

[1] In a minute of the Board of Directors, adopted January 13, 1875, in which they express to Dr. Hatfield their thanks for his services as special financial agent of the Seminary, these services are said to have been the means by which "the *initial* steps were taken in that work of endowment, which has since been carried on to a complete success." This is a mistake, the initial steps having been taken, as stated in the Address, through the agency of Mr. Gallagher.

valuable historical discourse, afterwards published under the title, *The Early Annals of the Union Theological Seminary in the City of New York.* While Dr. Hatfield cherished an ardent affection for the Presbyterian Church, his affection for the Church of Christ was stronger still. His life in New York extended over nearly half a century, and was filled with usefulness. He had a happy home, his old age was serene and cheerful, and he died, as he had lived, in the peace of God. Among the pleasantest recollections of my pastoral life are hours spent with him in his library, where companionship with books was constantly brightened by the loving companionship of his wife and children and friends.

Francis Peoples Schoals (1847–1850) showed his interest in this Seminary by endowing the Fellowship which bears his name. One who knew him well writes to me as follows: —

> Francis P. Schoals was for many years connected with the Spring Street Church under the pastorates of Drs. Patton and Campbell. Here he was well known by his consistent Christian character. An active business man, his success always marked the increase of his benevolent gifts. His sympathies were generous and broad, and so his gifts were widely diffused. While not known in public life, he is still to be numbered among the public's benefactors, for he never drew back from personal service, and had a "conscience for giving." Like many of his contemporaries, he "builded better than he knew," and in not a few private circles, as well as in public institutions, he will be long remembered, not only for what he gave, but for what he was.

John Center Baldwin (1848–1870) was born at Danville, Vt., on March 29, 1800, and died at Orange, N. J., on April 21, 1870. He belonged to one of the oldest and most noted New England families. Its records go back to 1500, and abound in worthy and distinguished names. A younger brother of John C., Henry Porter Baldwin, was twice elected

Governor of Michigan, and later succeeded Zachary Chandler as United States Senator from that State. While still young, John moved to Brimfield, Mass., where he made public confession of Christ, and entered upon his business life. His mercantile career was chiefly in the cities of Baltimore and New York. Starting without means of his own, by industry, prudence, and rigid economy he soon laid the foundations of an estate which enabled him to become one of the most munificent and useful philanthropists of his day. In a sermon on *The Influence of the Dead upon the Living*, preached by Dr. William Adams, his pastor for a third of a century, first in the old Broome Street Church and then in the Madison Square Presbyterian Church, he is thus referred to: —

> Within a few days a member of this church, a man of such modest habits that he would have shrunk from the public mention of his own name, Mr. John C. Baldwin, has been removed by death. For more than thirty years, as his pastor, I have known him as an humble, unpretending, sincere Christian. After all he had done in dispensing charity after the ordinary manner of our times throughout his life, fifteen years ago he set himself resolutely about the matter of executing his own will. Convinced of the great importance of our colleges, our seminaries, our hospitals and asylums, and all agencies connected with humanity, learning, and religion, he distributed his property among them according to a most intelligent judgment. Not to mention gifts to kindred and friends, for whom he has done all that kindness could suggest, he has within the period of time I have mentioned given to public institutions in our city and country, within my own knowledge, between eight and nine hundred thousand dollars. Think now how this man of infirm health, long struggling with disease, has perpetuated his life and influence on earth. And this, you will observe, was not the disposition of property on compulsion, when death was about to wring from his hands what he could hold no longer, but the action of one resolved to be his own executor, instead of leaving his recorded will to contingencies and uncertainty and failure.

In another notice of Mr. Baldwin's death, also written probably by Dr. Adams, occurs this passage: —

The influence of this good man, from the seed planted in very many of our educational and philanthropic institutions, will be felt for ages in the moral and spiritual instruction of the youth of our land, as well as in the healing mercies of the afflicted. He lived to see much fruit of his good works. Those who have known him for the last five years have witnessed a life which seemed prolonged only for the purpose of illustrating a true Christian stewardship of property. His benevolence was of a kind which did not require to be hunted out. He would often send for the secretary of some board, and pay over to him a thousand or fifteen hundred dollars, besides sending the same amount to some other charitable institution. After he had only strength enough to sit up in his bed and count out coupons or sign checks, and make his brief memoranda while some one held his inkstand, serenely contemplating his own end as likely to come at any time, he appeared only anxious to dispose of his earthly substance in such a way as to accomplish most for truth and humanity. Had one so feeble clung to his possessions as an idol, they would have been a sad mockery of his increasing weakness; but as he employed them, they were the very sinews of moral power. From his silent sick-room he sent forth influences which made glad the waste places far and wide.

It is estimated that Mr. Baldwin dispensed, chiefly before his death, considerably over a million of dollars. He gave more than one hundred thousand dollars to the Union Theological Seminary, and was the founder of its "Baldwin Professorship of Sacred Literature." I find it stated that he gave twenty thousand dollars to endow the presidency of Wabash College; that he contributed ten thousand dollars to Hamilton College, and that to Middlebury, Williams, Hamilton, and Wabash Colleges he bequeathed not less than one hundred and twenty thousand dollars.

I served with Mr. Baldwin on important committees of the Board of Directors, and formed the highest opinion of his character and his wisdom. He was indeed a true philanthropist, deeply impressed with the feeling that life is a sacred trust, and anxious to make the most of it in furtherance of Christian truth and righteousness in the world. It is very

pleasant to pay this tribute to the memory of so modest and good a man.

Rev. W. H. Bidwell (1850–1857) was born at Farmington, Conn., June 21, 1798. Graduating at Yale College in 1827, he studied theology there, and in 1833 became pastor of the Congregational Church at Medfield, Mass. In 1838, his voice failing him, he resigned and removed to Philadelphia, where he started the *American National Preacher*, which he continued to publish for nineteen years. From 1843 to 1855 he was editor and proprietor of *The New York Evangelist.* In 1846 he became proprietor of the *Eclectic Magazine and Biblical Repository*, and in 1860 of the *American Theological Review.* After the war, he was appointed by Mr. Seward United States special commissioner to visit various points in Western Asia. He died on September 11, 1880. Mr. Bidwell showed no little skill and versatility in his various literary undertakings. He was of an excellent spirit, and as an editor did good service to the cause of truth and piety.

Jonathan B. Condit, D.D., (1848–1851,) was born at Hanover, N. J., December 16, 1808. He pursued both his collegiate and theological studies at Princeton. In 1830 he was licensed to preach by the Presbytery of Newark. He served successively as pastor of the Congregational Church at Longmeadow, Mass.; as Professor of Rhetoric in Amherst College; as Pastor of the Second Parish in Portland, Me.; as Pastor of the Second Presbyterian Church, Newark, N. J.; as Professor of Sacred Rhetoric and Pastoral Theology in Lane Seminary (1851–1855); and as Professor of the same branches in Auburn Theological Seminary (1855–1874). In 1861 he was elected moderator of the New School General Assembly. He died at Auburn, January 1, 1876, in the sixty-eighth year of his age. Dr. Condit was a man of

very attractive qualities, a gifted preacher, a thoughtful, cultivated theologian, and a faithful servant of Christ.

Joseph C. Stiles, D. D., (1848–1852,) was born in Savannah, Ga., December 6, 1795. Graduating at Yale College in 1814, he studied law at Litchfield, Conn., and entered upon a professional career in his native town, which promised to be brilliant and successful. In 1822 he left the law for the study of divinity, which he pursued at Andover Theological Seminary. Ordained in 1826, he labored for eight or nine years as an evangelist, chiefly at his own charges, in the low country of Georgia and in Florida, reviving old churches and organizing new ones. In 1835 he removed to Kentucky, and spent nine years in the West, taking an active part in the exciting theological debates then the order of the day, as well as preaching the Gospel. In 1844 he became pastor of what was then the Shockoe Hill Presbyterian Church, at Richmond, Va. Four years later he accepted a call to the Mercer Street Presbyterian Church in the city of New York. His health failing, he resigned and returned to the South as general agent of the American Bible Society. In 1853 he took charge of the South Church, New Haven, Conn. Later, he organized and devoted himself for several years to the service of the Southern Aid Society, whose object was to help feeble churches in the Slave States. During the closing years of his life he labored as an evangelist in Georgia, Virginia, Alabama, Florida, Mississippi, Missouri, and Maryland. He died on March 27, 1875, in the eightieth year of his age.

Dr. Stiles was a splendid specimen of Christian manhood, whole-souled, courageous, unselfish, of indomitable energy, yet gentle, tender-hearted, and full of loving sympathies. As a popular preacher and evangelist, he stood in the front rank. At times the effect of his eloquence was marvellous; for it combined in an uncommon degree intellectual power, impassioned feeling, and that spiritual unction which comes of inti-

mate communion with God and a deep personal experience of His saving grace and love in Jesus Christ.

JOHN ALFRED DAVENPORT (1851–1858) was born in Stamford, Conn., June 24, 1783. He sprang from one of the oldest and most honored Puritan stocks in New England, being a lineal descendant of the Rev. John Davenport, the founder and patriarch of New Haven. His father, Major John Davenport of Stamford, was a Revolutionary patriot, and for many years one of the Representatives of Connecticut in the American Congress. The name of his grandfather, Colonel Abraham Davenport, "a rough diamond" as he was often styled, is famous in Connecticut annals. Governor Trumbull and General Washington always consulted him in the most trying days of the Revolutionary war. His public spirit, his considerate and large-hearted benevolence, his culture, good sense, sagacity, and plain, homely virtues, rendered him one of the remarkable men of his time.

President Dwight, in his *Travels*, gives two instances of Colonel Davenport's extraordinary firmness. The 19th of May, 1780, was long remembered as "the Dark Day." Candles were lighted in many houses; the birds were silent and disappeared; the fowls retired to roost. The Legislature of Connecticut was then in session at Hartford. A very general opinion prevailed that the day of judgment was at hand. The House of Representatives, being unable to transact their business, adjourned. A proposal to adjourn the Council was under consideration. When the opinion of Colonel Davenport, one of its members, was asked, he answered, "I am against an adjournment. The day of judgment is either approaching, or it is not. If it is not, there is no cause for an adjournment; if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought." This is the incident so happily commemorated by Whittier in his poem entitled *Abraham Davenport:*—

> And there he stands in memory to this day,
> Erect, self-poised, a rugged face, half seen
> Against the back-ground of unnatural dark,
> A witness to the ages as they pass,
> That simple duty hath no place for fear.

The other instance took place at Danbury, at the court of Common Pleas, of which he was Chief Justice. This venerable man, after he was struck with death, heard a considerable part of a trial; gave the charge to the jury; and took notice of an article in the testimony which had escaped the attention of the counsel on both sides. He then retired from the bench, and was soon after found dead in his bed. Of his country and of all its great interests, adds President Dwight, he was a pillar of granite.

With such an ancestry, it is no wonder that John Alfred Davenport was himself a man of marked traits. And his whole training had been fitted to bring out and strengthen these native traits. He entered Yale College in 1802, — a year memorable in the religious history of the institution, as well as his own. Among his fellow students were Jeremiah Evarts, Pelatiah Perit, and others, who in their day became eminent in business and in public life. Dr. Dwight's accession to the presidency was one of the most important events in its annals. A great spiritual awakening followed his coming. At the administration of the Lord's supper on September 1, 1801, there was not a single undergraduate among the communicants. A year later, twenty-five members of the graduating class, with many from the other classes, sat down together at the table of the Lord. One third of the class, which numbered fifty-six, became ministers of the Gospel. John A. Davenport was one of those who at this time began to follow Christ.

Upon his graduation he came to New York, and for fifty years was known among the prosperous merchants of the city. His first pastor in New York was the Rev. Dr. John

M. Mason, one of the most powerful preachers of the age. When Dr. Mason removed from the city, Dr. McElroy became his pastor; afterwards the Rev. Mr. Christmas of the Bowery Church, — in which, as a ruling elder, he spent some of the most useful years of his life. Later he joined the Bleecker Street Presbyterian Church, serving it as an elder; and later still removed to Brooklyn, where he helped to found the South Presbyterian Church, of which the Rev. Samuel T. Spear was for many years pastor. He served as an elder in this church also, was one of its strong pillars, contributed liberally to its pecuniary support, and to the end of his life took a deep interest in its prosperity. His closing days were tranquilly passed at New Haven, where he died on October 14, 1864, in the eighty-second year of his age.

JASPER CORNING (1851–1852) was born in Hartford, Conn., December 15, 1792. He was trained in the common school, — that nursery of so many of the most useful sons of New England, — and while yet a boy entered as a clerk the dry goods store of David L. Dodge. In 1811 he came to New York as clerk in the house of Pratt and Smith, Pearl Street. Under these employers he was trained to be a model business man, accurate, prompt, and faithful in the least, no less than in the greatest things. In 1813 he became deeply exercised on the subject of personal religion, and after frequent conference with his pastor, the Rev. Dr. Gardiner Spring, united with the Brick Church. In 1817 he went to Buffalo to reside. Later he made this brief record: "I tried while there to do something in the service of my blessed Master. I superintended the first Sunday school established in that village, and the first west of the Genesee River." After residing for several years in Charleston, S. C., and then in New Orleans, and devoting himself in both cities to earnest Christian work, he came to Brooklyn, N. Y., where as an elder in the Second Presbyterian Church, then under the care of the Rev. Dr. Spencer, he was widely

known and esteemed. In 1851 Mr. Corning removed to this city, and connected himself with the Madison Avenue Presbyterian Church, of which he also became a most exemplary and efficient ruling elder. One of his pastors, the Rev. William Bannard, testifies that he was unwearied in relieving the poor and visiting the afflicted; like Job, he was "eyes to the blind and feet to the lame, while he caused the widow's heart to sing for joy." He took a deep interest also in all forms of evangelistic work, and was for years treasurer of the American Home Missionary Society. His punctuality and integrity of character as a business man were proverbial. The Rev. Dr. Scott, who had been his pastor in New Orleans, said at his funeral: "Wall Street has lost one of its purest and most honored names; and I verily believe, if it had been necessary to call ten righteous men to save the city, Jasper Corning would have been one of them." Mr. Corning died in the peace and hope of the Gospel, on November 16, 1869, in the seventy-seventh year of his age.

Alfred E. Campbell, D.D., (1852–1859,) was born in Cherry Valley, N. Y., in January, 1802. Graduating at Union College in 1820, he pursued his theological studies at Princeton, and was then settled successively at Worcester, Newark, Palmyra, Ithaca, and Cooperstown. At the last place he labored with much acceptance for twelve years. In 1848 he became pastor of the Spring Street Church in the city of New York, and in 1858, secretary of the American and Foreign Christian Union. He died on December 28, 1874. Dr. Campbell was a genial, warm-hearted man, kind, sympathetic, beloved by his ministerial brethren, and a useful servant of Christ in his day and generation.

Joseph Fewsmith, D.D., (1852–1888,) was born in Philadelphia, January 7, 1816. Graduating at Yale College in 1840, he studied theology under Dr. Laurens P. Hickok at

Western Reserve College, became pastor of the Evangelical Lutheran Church at Valatie, N. Y., in 1841, and in 1843 of the Presbyterian Church in Winchester, Va. In 1848 he was appointed to the chair of Homiletics and Pastoral Theology in the Auburn Theological Seminary. In 1851 he accepted a call to the Second Presbyterian Church, Newark, N. J., where he remained in active service until his death, on June 22, 1888. He was one of the founders of the German Theological Seminary at Bloomfield, N. J.; was long president of the Board of Church Erection; and a Director for thirty-six years of the Union Theological Seminary. The character of this eminently wise and good man is very happily delineated in the following tribute to his memory by the Rev. W. C. Stitt, D. D., of New York: —

It was more in the balance of many excellent qualities than in the prominence of any single trait, that we can find the reason for his undoubted eminence in his profession. With a dignified carriage and pleasing presence, a voice that was grateful to the ear and especially adapted to the solemn utterance of sacred truth, a piety undoubted, a robust common sense, a delicate and sensitive regard to the refinements and courtesies of life, an excellent mind, well stored and trained, and a sympathetic nature, he had elements of success combined in a way to secure it. As a preacher, he was simple, solid, solemn, earnest, spiritual, edifying, clinging closely to the cross and its tenderest teachings. He often so impressed his people by a sermon in the ordinary course of his ministrations, as to convince them of its usefulness in a printed form, and to force them to call for its publication. In public prayer he was full of unction. As a pastor, he reached his highest eminence, knowing when to speak and what to say to families in their sorrows and trials, to individuals in their temptations, business worries, and various burdens. In times of religious interest his power was felt in the whole community; and the absolute confidence always felt in his sincerity, opened the door wide to his influence in prayer and speech in his own church or in union services elsewhere. In the conduct of funeral services perhaps Dr. Fewsmith had no superior. In purity of taste, in the variety of his utterance, in his perfect tact and his wise self-restrained fidelity to God's word, in his

power to search the conscience without personal offence, and above all, in the deep spirituality of his consolation of the bereaved, he was an acknowledged master.

On occasions he would abandon his manuscript, and the quiet dignity of delivery which usually accompanied it, and flame forth with a nobility of diction, power of thought, and intensity of emotion, which made us feel that he had a vocation to the extemporaneous form of preaching which he ought to have heard and heeded. His culture was so complete, his vocabulary so full and chaste, his taste so perfect, his life so prayerful and earnest, his voice so well controlled, and so powerful and pathetic under the stress of strong emotion, that we cannot but feel that it was a mistaken judgment on his part, or an unfortunate timidity of temperament, that prevented his becoming what lay within the scope of his gracious and natural endowments, namely, one of the best extemporaneous preachers of the day.

His dying was ideal. On the evening of June 21, the session of the Second Presbyterian Church waited on him and acquainted him with a resolution they had passed to extend his vacation until October 1st, in the hope that his health would be recruited, and his wonted tone recovered. He was much pleased, but cheerfully added that he hoped to resume his duties earlier than the date named. The next morning, while dressing, he was attacked by apoplexy, and clasping his wife's hand and uttering the words "God be with you!" he passed in a few minutes into the rest of heaven. After a long pastorate among a people who prized him as the best of men, after building a magnificent sanctuary in the last year of his ministry, after entering a new parsonage built with a view to his personal comfort, in the fulness of his years, without painful decay of body or mind, he suddenly is not, for God has taken him with his harness on. He is missed and mourned not only by the church he served, but also by Christians of every name and by citizens of every class in the city of Newark.

Dr. Fewsmith's last public service to the Seminary was giving the charge to Professor Schaff upon his inauguration as the successor of Dr. Hitchcock in the chair of Church History. Like all his public utterances, it was sensible, appropriate, and in excellent taste. As a member of the Board of Directors he was a model of punctuality and faithful service.

JAMES BOORMAN (1852–1866) was born in Kent, England, in 1783. In 1795 he came to this country and was apprenticed to Davie Bethune, a noted merchant of that day and father of the celebrated divine and pulpit orator, Dr. George W. Bethune. In 1805, on coming of age, he was taken into partnership with Mr. Bethune. Eight years later, in 1813, the partnership was dissolved, and he founded the firm of Boorman and Johnston. For a long time after its formation, this house enjoyed a virtual monopoly of the Dundee trade. At a later period, it introduced the iron of Sweden into the American market, and for many years stood at the head of the iron trade of New York. It carried on also large dealings in Virginia tobacco. For more than half a century it ranked among the most stable, prosperous, and honored firms in the city. In 1839 Mr. Boorman founded the Bank of Commerce, and his name stands first on the list of the original board of directors of that institution. For many years he was one of the most active and influential members of the Chamber of Commerce. But his greatest service and achievement were in the planning and construction of the Hudson River Railroad. This work is an enduring monument of his sagacity, enterprise, and perseverance. There was at the time no railroad connection between this city and the State capital, and the North River was closed, on an average, more than one hundred days each year. It is doubtful if any other New York merchant could have carried through this formidable undertaking with the indomitable energy and determination which Mr. Boorman put into it. He was one of the original corporators, and for a long time president, of the Hudson River Railroad Company. In 1855 he retired from business with a record unspotted by any suspicion of other than upright dealing. He departed this life on the 24th of January, 1866, in the eighty-fourth year of his age.

Mr. Boorman commenced his Christian life while a member of the Laight Street congregation, then under the pastoral

care of the Rev. Dr. S. H. Cox. I once heard from the lips of Dr. Cox a deeply interesting account of his conversion. He was a man of great self-restraint, undemonstrative, and not easily moved. But his exercises of mind on this occasion stirred him to the depths of his being; he confessed himself a lost sinner, and accepted Christ as his Saviour with the ingenuousness and simplicity of a child; and his whole subsequent course showed how sincerely and thoroughly he gave himself up to the service of God. Accustomed to take large views in the sphere of business and worldly affairs, he carried the same habit of mind into religion. His charities embraced the principal organizations of benevolence, both in the city and country; they were numerous, constant, discriminating, and often on a very liberal scale. He was one of the earliest members of the Mercer Street Presbyterian Church, and continued in its fellowship until his death. Its successive pastors were sustained and cheered by his steadfast friendship, his wise counsels and his unfailing generosity. He was very conservative in his sentiments, both theological and political, — more so at times than his minister; but while decided in his own views, he respected an honest difference of opinion and was a parishioner to be trusted and leaned upon. He was especially conservative on the subject of slavery, and looked with strong disfavor upon the whole Abolition movement, as well as its leaders and supporters. This was owing in part, no doubt, to his early and intimate business relations with the South. The so-called "Southern Aid Society," of which he was president, was largely sustained by his liberality. He did not cease to cherish to the last the memory of his old friends in Virginia. No sooner was the war over than his charities began again to flow South. In a letter to the Rev. Dr. Read of Richmond, dated only a few weeks before his death, he writes: —

> Your application to me for aid in rebuilding the place of worship of the "United Presbyterian Church," which was destroyed by fire

on the evacuation of the city by the Confederate army, has led my mind vividly back to reminiscences of the mercantile men who occupied that field at the beginning of the present century, and of many of their successors in later years, to whose patronage and confidence as their commercial agent here I am in no small degree indebted for my success in the pursuit to which Providence directed me.

Referring to the pleasure with which he had subscribed fifteen hundred dollars to aid in rebuilding the church edifice, he adds: —

The desolation of your beautiful city must have left many of your population in destitution and want; permit me, therefore, to hand you the enclosed check for one thousand dollars to your order, with the request that you, in conjunction with your trustees, will apply it, as need and opportunity offer, to the relief of such subjects of want as your discretion may dictate.

I have spoken in the Address of the Davenport Professorship which he founded. The following extract from a letter to the Board of Directors, dated April 25, 1853, affords a beautiful comment upon his motive in founding it: —

There are few families in which the inestimable benefits of Gospel nurture have been more practically developed than in that of the Rev. John Davenport, the first minister of New Haven. Mrs. Boorman is descended from him in a direct line. I have for some time past had a desire to evince my respect for and veneration of the name by some permanent testimonial of the grateful sense I have felt to the kind Providence which brought me in connection with it. I think the present a fitting opportunity. I therefore propose to raise my subscription to the endowment fund of the Seminary now in progress to the sum of twenty thousand dollars, on condition that my contribution of one thousand dollars per annum during the last five years, be deemed by the Board of Directors such a compliance with Art. VI. as to entitle me to exercise the privilege of naming a Professorship.

By his marriage Mr. Boorman was brought into peculiarly close relations with Dr. Thomas H. Skinner, for whom his

esteem and affection were very great. To this esteem and affection the Union Theological Seminary is in no small degree indebted for his strong and effective interest in its prosperity.

Anson G. Phelps, Jr., (1852–1858,) was born in the city of New York, October 18, 1818. He was the fifth child and only son of Anson G. Phelps and Olivia, his wife. At the age of eight years he was placed in the school of the Rev. Mr. Stebbins at West Haven, Conn. In 1830 he was sent to the school of Mr. Ely of South Hadley, Mass. He became much attached to this spot, the picturesque beauty of the scenery making upon him a vivid impression. He regarded South Hadley also as the birthplace of his new life in Christ. In 1833 he accompanied his parents on a visit to Europe. After his return, at the age of fifteen, he entered his father's office, and began a mercantile career. But he never engaged in it with enthusiasm. Other interests lay nearer his heart and occupied much of his thought and time. He was passionately devoted to music, which he studied at home and abroad. He had a special delight in the organ, which he played upon often late into the night. He delighted also in books, and collected a fine library of his own. At its organization, in 1835, the family became connected with the Mercer Street Presbyterian Church, then under the pastoral care of Dr. Skinner. In 1840, in consequence of ill-health, Anson revisited Europe, and remained abroad a year. A part of the time was spent in France, and in travel through the East. Wherever he went, he sought out the libraries and heard all the best music. The old church music, to which he devoted special study, entranced him. Indeed, had he simply followed his own impulse, he would willingly have remained abroad for years, giving himself up to the culture and gratification of his æsthetical tastes. On returning to his native land, he resumed his place in the firm of Phelps, Dodge, & Co. In November,

1845, he was married to Miss Jane Gibson, of New York, a union full of blessing to him.

For some time after his return from Europe, Mr. Phelps's religious life seemed to be in a state of eclipse. He passed through a season of great spiritual apathy and trial. But when, by the blessing of God, he at length emerged from it, his path was thenceforth like "the shining light that shineth more and more unto the perfect day." The last ten years of his life were marked by a pious zeal and self-devotion of the rarest type, and were crowded with usefulness. He became known all over the land, and even beyond the sea, as a Christian philanthropist. He passed away from earth very suddenly, on May 18, 1858. The funeral services were held in the Mercer Street Presbyterian Church on May 20, and such eminent ministers of Christ as the Rev. Drs. Thomas DeWitt, Asa D. Smith, George W. Bethune, and William Adams took part in them, and gave expression to the sentiment of mingled affection and sorrow which pervaded the community. Mr. Phelps's benevolence, like his piety, was of the most catholic sort, and embraced so large a number of objects that it would require no little space barely to enumerate them. But his services to the Union Theological Seminary deserve special mention in this sketch of his life. The following account is taken from a memoir written by his friend, Prof. Henry B. Smith, and printed not long after his death.

In 1851 it became necessary to make decided efforts to relieve the Seminary from pecuniary embarrassments. Dr. Prentiss and his church were thoroughly enlisted in this work; that church from first to last has been as a staff to this institution, ever ready to help it in its emergencies, and contributing about one third of its permanent endowment. Mr. Phelps, not only by his money, but also by his active efforts, largely aided in securing this result. He gave in all, during his life, not less than eighteen thousand dollars, besides occasional aid to temporary objects. He was a member of the committee appointed in February, 1852, at a meeting called at

the house of Charles Butler, Esq., to procure an endowment of one hundred thousand dollars for the institution, and obtained several large subscriptions to it. When it was found that seven thousand dollars were needed to complete the amount and make the subscription binding, he promptly added thirty-five hundred dollars to his original subscription. The sum was made up, and the largest donor then added three thousand dollars to his subscription. All the students' rooms in the Seminary were furnished at his sole charge. The second subscription, begun in 1856, to raise the endowment to two hundred thousand dollars, was started at his house; to this he subscribed five thousand dollars. To the Library and to the students he made occasional donations of books. At the period of the severe mercantile pressure of 1857, when the students were in great need, and when he himself was pressed by numerous engagements, he gave during the winter about fifteen hundred dollars for their relief, and for the furnishing of their rooms. The annual bills for repairs sometimes passed through his hands, and he would not allow them to go to the treasurer. A casual allusion, in a report upon the Library, to the need of a fire-proof building for the security of this invaluable collection (the Van Ess), led him at once, as appears from the dates, with characteristic promptitude, to put into his will a noble bequest of thirty thousand dollars for that object. . . . To the annual collection in the Mercer Street Church for the current expenses of the institution, he also made liberal contributions. In him the Seminary deplores the loss of one of its best and wisest friends. The Rev. Joseph S. Gallagher, to whom the Seminary is under such invaluable obligations for his wisdom and energy in completing its endowments, says: "My labor in connection with the Seminary is self-denying and trying to my sensibilities; and I owe more to the sympathy, counsel, encouragement, and aid of Mr. Phelps, for whatever success I have had, than it is possible to describe. I never had occasion to solicit *his* benefactions, for they were always volunteered with the greatest cheerfulness. I admired him as a Christian philanthropist, as a man of great discrimination and solid judgment, and I loved him as a friend and a brother. His example will doubtless do much to stimulate others to good works. A friend of mine, who, though personally unacquainted with him, greatly admired him, soon after his death saw his name on a subscription book for five hundred dollars, and, after writing beneath it, 'Blessed are the dead which die in the Lord,'

subscribed a like amount. At the close of the Seminary term in May, 1858, only a week or two before his lamented death, I called to thank him for his liberal benefactions, saying I did not know how we should have got through the year without him, when he replied with great seriousness and humility, 'O, my friend, if I should be taken away, God would raise up others, who would do far more for this object than I have ever been able to do.' On this occasion he advised me to take some recreation the ensuing summer, that I might be prepared in the autumn to resume the efforts to complete the endowment, (which had been suspended for a year on account of the monetary crisis of 1857,) saying that he would make an additional subscription of five thousand dollars, and hoped that a friend he named would do the same. This was my last interview with him. God indeed took him away, — took him to Himself; and God has indeed raised up others to complete the work which lay so near his heart."

At the time of his death, he was framing large plans for future beneficence. One of these cherished projects was that of providing for the Union Theological Seminary, not only the completion of its endowment, but also ampler accommodations for its growing numbers. He had conferences with several of its friends about its removal to a more eligible site, where suitable halls and rooms might be provided, and had said, that, if the ground were given by others, he would take it upon himself, by personal efforts, to see to the erection of the edifices. . . . To many of his friends, it will be of interest to know that the institution to which he made the largest bequest in his will was the very first to enlist his Christian sympathy and liberality, after the quickening of his religious life. The first collection made in the church, subsequently to this, was in aid of the Union Theological Seminary. And it is characteristic of him, that not even his wife knew what he had given until accidentally informed of the fact by a third person. "He was soon afterwards invited to attend a meeting in behalf of the Seminary at the Rev. Dr. Skinner's; before he left home he spent some time in prayer, and when he bade me good by, he asked me if I would not pray for the success of the meeting while he was gone. He has taken a deep interest in the Seminary ever since, rarely failing to mention it in his prayers." These constant prayers testify to, and in part explain, the deep interest he felt in this institution, which had a foremost place in his affections.

I cannot close this sketch of a dear friend of my own, as well as a friend of the Union Seminary, without putting again on record, still unchanged, a part of the tribute which I laid upon his grave nearly thirty years ago. The character of Anson G. Phelps, Jr. is one of the jewels of our history.

It has pleased Almighty God suddenly to take from us one who was equally an ornament and a pillar of our strength. None knew him but to honor and love him; while those who knew him best loved and honored him with an uncommon affection. They were themselves scarcely aware of its great depth and fervor until it pursued him across the immense chasm of the grave. He was one of those rare beings whose existence is a constant benediction, but who move on through life with such noiseless steps, who speak and act in a way so unpretending, that, when they are gone, the world is astonished to find out what a treasure it possessed in them. He "put a strange face on his own perfection." Nobody thought so little of him as he did of himself. Nobody has been so surprised at the exalted eulogies pronounced upon him as he would have been, had they been foretold to him. He shrank from mere publicity, as the sensitive plant shrinks from the rude touch. He avoided observation as eagerly as most men run after it. At the voice of friendly praise and affection, I have seen his countenance tinged with that delicate, pleased, half-blushing expression which delights one in the face of a simple-hearted girl. I never knew a man whose conduct was a fairer illustration of the sacred precepts, which bid us not to think more highly of ourselves than we ought to think, to esteem others better than ourselves, and in the performance of our good deeds not to sound a trumpet before us, nor to let our left hand know what our right hand doeth. Obedience to these and similar precepts was with him instinctive. It seemed to cost him no more effort than it costs the lark to sing, or the stars to shine.

Hardly another man of his age, in this city or in this whole land, was so identified with some of our most important Christian interests; and yet it would have been next to impossible to make him believe it. Hardly another man of his age among us gave to religious and philanthropic objects with so princely a hand; and yet I do not suppose he prided himself upon his charities one iota more

than the poor widow, who, all unaware that the Son of God was looking on, cast into the treasury her two mites, which make a farthing. Nor was his piety towards God at all behind his benevolence to man, and his modest estimate of himself. He was a true saint. He loved the person and the cause of the Lord Jesus Christ with an affection which overmastered every other. . . . He was still a young man. Less than twoscore years enclosed his mortal existence, and little more than ten years sufficed him to run his brilliant course of Christian usefulness. . . . His home, especially his rural home, was the place where alone all the finer traits of his character were to be seen. There his cultivated taste, his gentle domestic virtues, his love of nature, and the whole ideality of the man, shone in all their lustre. His passion for the country was like that of the artist or the poet. He would sit by the hour on some favorite spot overlooking the splendid scenery of the Hudson, and seem to absorb into his very soul the glories of creation. There alone, or hand in hand with his almost inseparable companion, he would wander over his wide acres, sit down under the old trees, and muse in silent wonder upon the things which are unseen and eternal.

Walter Scott Griffith (1855–1870) was born in the city of New York, July 22, 1808, of a Welsh father and a Scotch mother. At two years of age he was carried into pioneer life by the removal of his parents to the interior of the State. Early thrown upon his own resources, he matured rapidly, and evinced from the first traits which later distinguished him. On leaving home he went to Rochester, where he passed several years, first as a clerk in a grocery store, and then as a wholesale grocer and forwarder, in company with his father and two uncles. Later he gave up his business at Rochester, and at length established himself in New York, making his family home in Brooklyn. In 1860 he organized the Home Life Insurance Company of Brooklyn, with an office in New York; became its president, and so remained until his death. His administration of its affairs was successful, and brought prosperity to it from the first. He was connected as an officer with numerous public institutions of Brooklyn and New York,

and in them all was regarded as a clear-headed, prudent, capable, and trustworthy man. He organized the New York Corn Exchange, writing its charter, serving as its vice-president, and as chairman of its most important committees. He occupied a highly honorable position in the New York Chamber of Commerce, was for many years on its executive committee, and also one of its vice-presidents.

Mr. Griffith was a man of vigorous and striking intellectual qualities. His memory and perceptive powers were quite remarkable. He seemed as familiar with localities, for example, of which he had merely read descriptions, as if he had often travelled over them. He was heard to describe the battle of Gettysburg, giving small details of the face of the country, and showing where different divisions of the national army were placed, so vividly as at once to force the inquiry, "How can you possibly remember so minutely, from having merely seen it at the time of the engagement?" But he was never at Gettysburg.

In the great Brooklyn Park of several hundred acres, full of varied scenery, he knew and spoke of all the roads and walks, conversed about each noticeable clump of trees, the bridges, the little knolls and glens, with perfect ease and familiarity; but though long a member of the Park Commission, and giving much time to his duties as commissioner, secretary, and one of its auditing committee, he knew all these from maps and conversation merely. Strange to say, he was only once within the Park limits, and was then after a brief stay driven away by a shower.

Mr. Griffith was an easy and effective speaker, and used the pen also with skill. Had he enjoyed the advantages of a collegiate education, he would no doubt have made a still deeper mark upon his generation. His religious life began during a great awakening in Rochester, in 1830, under the preaching of that remarkable servant of God, the Rev. Charles G. Finney. His conversion, like that of so many under the preaching of

Mr. Finney, was very thorough, and wrought with power on his whole subsequent career. He was connected with the Bleecker Street Presbyterian Church in this city; then, successively, with the South, Westminster, and First Presbyterian Churches in Brooklyn; and, last, with the Church of the Pilgrims. By weight of character and talent, if not always in official position, he was a leader in all of them. Although a man of iron will, very determined, and at times perhaps too severe in his moral judgments, his strong and somewhat austere character was adorned with the finest personal qualities. In the family, he was a pattern of unselfishness; the feelings of each and every one were to be consulted before his own; children and servants he treated with like unvarying courtesy and kindness. Old servants would come back to him for advice and help. An incident is told of his reaching a seaside hotel, where his family spent the summer, in the very early morning. He would not disturb them, but, sitting on the veranda with his paper, saw an Irish nurse taking up water from the sea for a child's bath, and noticed that as she stooped her dress dipped in the water. It was the movement of an instant for him to leave his seat and his reading, offer to bring the water for her, then carry pailful after pailful, until she had enough. His courtesy to others, particularly to women, was chivalric, and was the same in the hurry of business as in leisure. His clerks said that he never spoke a hasty or impolite word to them. The interests of those who came to him in want were his own.

An army chaplain wrote: —

> I have in a hundred cases advised the widows and heirs of deceased soldiers to call on Mr. Griffith for advice, counsel, and help. In every case they were given with an urbanity and kindness that at once set the applicant at ease, and gave the assurance, "I am in the presence of a friend." It was no sacrifice or self-denial to Mr. Griffith to be patient; it was his nature. He could condescend to men of low estate, and do a favor without humbling the recipient.

After my return to the city, I found in this dear servant of the Lord Jesus a valued friend in my labors in the homes of the poor and destitute, and among the unfortunate in the prisons.

This tender and helpful sympathy, especially for the families of deceased soldiers, was born in part of his own bereavement. His son, Walter Livingston Griffith, lieutenant in the 90th New York Volunteers, died of yellow fever in the service at Key West, himself a sacrifice that he might be faithful to sick men in hospitals. During the war for the Union, though previously a conservative on the slavery question, Mr. Griffith's whole soul flamed out in support of the government, and in succor to those whose friends had gone to fight for it. As secretary of the War Fund of King's County, he was full of wise suggestion and energy. It obtained from the county over four hundred and fifty thousand dollars in warrants, without a penny's charge to the three thousand recipients, raised six regiments of troops, and in other ways showed its devotion to the national cause, all largely through his influence and labor. He was widely known and loved as president of the Brooklyn and Long Island Christian Commission. In Sabbath school and other church work he did excellent service. In conjunction with his pastor, the Rev. Dr. Samuel T. Spear, he devised and carried through the Church Erection Fund of one hundred thousand dollars, going to the General Assembly once and again for the purpose of furthering this object. He was for fifteen years an efficient Director of the Union Seminary.

He took a profound interest in foreign missions, and was for many years a corporate member of the American Board. When the Board, in 1856, decided to enlarge its prudential committee by the addition of two members from the Presbyterian Church, Mr. Griffith was selected as one of the two; the other being Dr. Asa D. Smith, and, on his removal to Hanover, Albert Barnes. During Mr. Griffith's last illness, which was very brief, his friend, the Rev. Henry Ward

Beecher, called on him, and said, "Well, my brother, I hear you are walking in the light." "No," was the reply, "not in the light, but in the twilight. They say I am going to die, but *I have not heard the Master's voice.* And though I am filled with sweet peace, and am ready to go if He calls me, there is none of the noonday brightness of the Sun of Righteousness which I expected at this hour. I hoped to hear my Lord call me, and then I should leave all and *run* to meet Him. Now I am only listening and waiting. Life looks very sweet to me. I am not anxious to go, but am ready to meet His dear will." Mr. Beecher prayed with him, and, expressing the hope of meeting beyond the river, they shook hands with as much cheerfulness as if in expectation of an interview on the morrow.

To his pastor, Dr. Storrs, who came in later, and also prayed with him, Mr. Griffith said he had no doubts, no fears: "I *know* whom I have believed." Still he seemed surprised and not a little disappointed that his soul did not overflow with greater sensible joy and triumph. But, as is so often the case with dying saints, the burden of the flesh pressed too heavily upon the spirit for that. He passed away quietly on November 24, 1872.[1]

WILLIAM E. DODGE, (1856–1883,) son of David Low and Sarah Cleveland Dodge, was born on September 4, 1805, at Hartford, Conn., and died in New York on February 9, 1883. His remarkable career as a merchant and philanthropist is too well known to need more than a brief notice here. He participated in almost all the great benevolent and national movements of his day that centred in New York, and in not a few of them he was a leader. Take him for all in all, it is doubtful if the whole country furnished at the time an-

[1] I am indebted for this sketch mainly to an interesting article on the life and character of Mr. Griffith in the *Congregational Quarterly* for April, 1874, prepared by H. H. McFarland.

other instance of such abundant, long continued, and fruitful activity in so many different spheres of Christian beneficence and reform. The versatility of his efforts for the best good of his fellow men was as striking as their extent and persistency. He saw how closely the progress of the kingdom of God is connected with secular and social causes; and this impelled him to that catholicity and largeness of view which marked both his charities and his personal efforts. He possessed in a very unusual degree the true enthusiasm of humanity. His joy in seeing the work of God go forward in the world was unbounded; and nothing so pleased him as to have a hand in it. He cherished a profound conviction of the reality and desirableness of "revivals of religion"; he constantly prayed for them; and when he found himself in the midst of one, his whole mind and heart were stirred by the spiritual excitement and gladness of the scene. The evangelistic labors of such men as Nettleton, Finney, and Moody and Sankey, had his warmest sympathy and approval. It would be hard to say which was nearest his heart, the cause of home missions, foreign missions, education for the Gospel ministry, the elevation of the colored race, temperance, or the rescue and religious training of the neglected paganized children of the land; all alike were the objects of his special interest, his efforts, and his untiring benefactions. His gifts of money were almost numberless, both great and small, and reached to the ends of the earth.

Mr. Dodge was a member of the Board of Directors of the Union Theological Seminary for twenty-seven years. The following is an extract from a minute of the Board on the occasion of his death: —

> Broad in his sympathies, wise in his counsel, prompt, liberal, and untiring in his contributions, the institution owes him a debt of gratitude that can never be repaid. His sudden death, to him a swift and blessed translation for which he was wholly ripe, is to us who survive him a bitter bereavement and an irreparable loss.

. . . The city, the country, and this whole generation are afflicted by his departure, and yet enriched by his example.

A very discriminating and faithful memorial of Mr. Dodge's life and services, prepared by his son, the Rev. David Stuart Dodge, was published by Anson D. F. Randolph & Co.

ALFRED CHARLES POST (1856–1886) was born in the city of New York on January 3, 1806. He graduated at Columbia College in the class of 1822; early became connected, as attending and consulting surgeon, with various hospitals and institutions of the town, and in 1851 was appointed Professor of General Surgery in the medical department of the University of the City of New York, — an office which he continued to fill with distinguished ability for more than a third of a century. He died, his eye still undimmed, on February 7, 1886, in the eighty-first year of his age.

Dr. Post was widely known as one of the most eminent surgeons of New York. His reputation stood high also as a teacher, and helped to draw students to his lectures from all parts of the country. He was a man of great singleness of eye, devoted to his profession, and generous as well as skilful in practising it, an earnest disciple of Jesus, exemplary as a ruling elder in the church, and a large-hearted philanthropist. For thirty years he served the Union Theological Seminary as a Director and he contributed liberally to promote its interests. As his pastor for many years, I have occasion to remember him with gratitude, as well as esteem and affection. To the extraordinary surgical skill of Dr. Gurdon Buck, assisted by his own, I once owed my life. These two noble men, both ruling elders in the Church of the Covenant, were like brothers in their helpful sympathy and friendship.

NORMAN WHITE (1857–1883) was born at Andover, Conn., on August 8, 1805, being a lineal descendant of John White,

one of the first settlers of Hartford, Conn. He began his career as a New York merchant in 1827, and it extended through more than half a century. He was interested in various branches of trade, particularly in the manufacture of paper, and for several years was president of the Mercantile National Bank. During all this period he took a prominent part in the philanthropic and religious associations and movements of the time. In 1851, when I became his pastor, he was a ruling elder in the Mercer Street Presbyterian Church. I soon learned to esteem and lean upon him, as a man of earnest piety, uncommon wisdom, and a true friend. For more than forty years he filled the office of ruling elder, during his later years in the Brick Church. He was long a leading manager and also vice-president of the American Bible Society, and to his influence, sagacity, and indefatigable efforts that Society is largely indebted for its present site and house. But Mr. White's most important public service was in connection with the New York Sabbath Committee. Of this service his friend, the Rev. Dr. Philip Schaff, long the secretary of the Committee, writes me as follows: —

I first became acquainted with Mr. Norman White at the National Sabbath Convention held at Saratoga in August, 1863, a few weeks after the battle of Gettysburg. President Hopkins of Williams College, Dr. Charles Hodge of Princeton, Dr. Willard Parker of New York, and myself, were invited to deliver addresses on the various aspects of the Sabbath question. A year afterwards I was called to New York as corresponding secretary of the New York Sabbath Committee, of which Mr. White was chairman from its organization in 1857. During the four years of my official connection with this noble Committee, which is composed of Christian laymen of various denominations, I saw him almost every day at the office in the Bible House. He was no mere figure-head, but the most active member of the Committee, and did more for the cause of Sabbath observance than any man in this country. He was constantly devising schemes for extending the usefulness of the Committee. The best reform measures which it carried out were chiefly due to his indomitable energy and practical wisdom.

Such are the prohibition of news crying, noisy processions, theatrical performances, and the liquor traffic on Sundays. He watched over the execution of Sunday laws. He was in frequent communication with the police department, with the editors of the leading city papers, and with the Legislature at Albany, to secure their co-operation in the interest of public order and quiet on the day of civil and religious rest. He had an eye on the German population, arranged with the aid of the leading ministers several effective German mass meetings in Cooper Institute for the promotion of Sunday observance, and made me preach in nearly every German pulpit of New York and Brooklyn on the Sabbath question. If funds for special expenses were needed, he collected himself the greater part from a few of his friends. He did all this in a quiet and modest way. He never put his name in front if he could help it. Everybody had unbounded confidence in his integrity, disinterestedness, and sound judgment. His judiciousness was almost proverbial. He was a perfect Christian gentleman, a liberal philanthropist, and one of the most useful laymen of his day. He was wholly devoted to the Church, the Bible, and the Sabbath, which he justly regarded as the three chief pillars of American Christianity and civilization.

Early in its history Mr. White became interested in the Union Theological Seminary. For a quarter of a century he was a member of its Board of Directors, and for twelve years its vice-president. The following is an extract from a minute adopted by the Board on occasion of his death, which occurred on June 13, 1883 : —

> While energetic in action, he was eminently sagacious in counsel. In difficult emergencies his advice was always sought, and had great weight. It may be said with perfect truth that both in the church and in society he was characterized by the same union of boldness and wisdom. He was prompt in every good cause, and during his long Christian life was one of the most influential laymen which this city has produced.

Joel Parker, D. D., (1857–1869,) was born in Bethel, Vt., on August 27, 1799. He graduated at Hamilton College in 1824, and studied theology at the Auburn Seminary. In

February, 1827, he was ordained pastor of the Third Presbyterian Church in Rochester, N. Y. In 1830 he became pastor of the Dey Street Presbyterian Church in the city of New York; from 1833 to 1838 he was pastor of the First Church, New Orleans, and from 1838 to 1840 of the Broadway Tabernacle, New York City. In 1840 he was appointed President of the Union Theological Seminary, and its Professor of Sacred Rhetoric. Two years later he accepted a call to the Clinton Street Presbyterian Church, Philadelphia. Here he remained until 1852, when he returned to New York to become pastor of the Bleecker Street Church. In 1862 he was installed over the Park Church in Newark, N. J., where he continued until 1868. He died in New York on May 2, 1873.

Dr. Parker was a man of strong individuality, with a clear head and a warm heart, very decided in his convictions, able, earnest and bold as a preacher, and successful in winning many souls for Christ. In the earlier years of his ministry, especially, few of his contemporaries equalled him in the gift of popular and effective speech, whether in the pulpit or on the platform. In the great revivals that marked the period he ranked among the leaders.

Walter Clarke, D. D., (1859–1861,) was born in Middletown, Conn., on April 5, 1812. Having graduated at Yale College in 1837, he studied medicine, then law, and at length divinity. His first pastorate was at Canterbury, Conn.; in 1844 he accepted a call to the South Church in Hartford, where he labored for fourteen years with great success; in 1858 he succeeded Dr. Prentiss as pastor of the Mercer Street Presbyterian Church in the city of New York. His last pastorate was in the First Church at Buffalo, where he died on May 22, 1871. Dr. Clarke was a strong man, and gifted with various talents, both in and out of the pulpit. He was especially happy and useful in his ministry at Hartford, where he numbered among his contemporaries and friends those

eminent servants of Christ, Joel Hawes and Horace Bushnell. At Buffalo also, where the last eleven years of his life were spent, he was much honored and beloved for his work's sake.

JOSEPH HOWLAND (1860–1874) was born in New York, December 3, 1834. He was a lineal descendant of that "godly man and ancient professor in the ways of Christ," John Howland, who signed the memorable compact in the cabin of the Mayflower shortly before the landing at Plymouth. The name of his father, Samuel Shaw Howland, who, as one of the well known firm of Howland and Aspinwall, stood fifty years ago among the foremost merchants of the city, is on the first subscription roll of the Seminary for a thousand dollars. This is noteworthy from the fact that he belonged to a Dutch Reformed congregation. Joseph was educated partly at home and partly abroad. While yet a boy, he had formed for himself the ideal of a life to be lived in the service of God and his fellow men; and no contact with the world and its cares or its pleasures, no prosperity, no adversity, ever dimmed or turned aside his clear vision and steadfast purpose. At one time he contemplated studying for the ministry. In a letter to me dated May 30, 1856, having expressed the fear that he must give up his cherished plan, he adds: —

> The effects of recent comparatively light studies, and a true realization of the severity of the preparation I should require, have shown me my physical unfitness for the work. The idea of preaching Christ's Gospel was the *greatest thing* I could propose to myself. Perhaps it will be better for me to be obliged to work in what I consider a lower sphere. I know God will do His own good will, and lead me to do His work in some way, if I truly and rightly desire it. A genial industrious life, full of all the good my hand finds to do, — fruitful, and yet free from the unremitted labors, taxing both body and mind, of the ministry, — seems to me to be the way before me.

Marrying at the age of twenty-one, he went abroad with his wife and passed several years in foreign travel. In 1859 he

settled down in Matteawan, building for himself there one of the finest country-seats on the banks of the Hudson. Upon the outbreak of the Rebellion, he forsook his beautiful new home, and enlisted in the service of his country as Adjutant of the 16th Regiment of New York State Volunteers; later, he was Adjutant-General and Chief of Staff of General Slocum's Brigade, and afterwards Colonel of the 16th Regiment. At the bloody battle of Gaines's Mill, June 27, 1862, he received a severe wound, but continued to direct the movements of the regiment until it left the field.

In this engagement, besides its Colonel and Lieutenant-Colonel, the regiment lost in killed and wounded 260 men, rank and file, fully one quarter of its effective force on that day. No battle-scarred veteran ever bore himself with higher valor, or inspired his command with more heroic bravery, than did Colonel Howland on this occasion. Brave without rashness, he was at his post, where danger was thickest. With an intrepidity that seemed to defy death, he led his men on the field, and remained with them so long as there was hope.[1]

For his gallantry on this occasion Colonel Howland was brevetted Brigadier-General. But though disabled, his influence, his money, and his whole soul were still given to his country. In 1865 he was elected treasurer of the State of New York, and as such took part in drafting the trust deeds of Cornell University; also, in the organizing and building of the Hudson River Hospital for the Insane, of which he was a manager for fifteen years.

His devotion to the best interests of Matteawan is shown in such lasting monuments as the Tioronda chapel, dedicated in 1865 to education and the worship of God; the public library, which bears his name, opened in 1872; the Presbyterian church, in the building of which his liberality, taste, and active sympathy were largely exercised; and the Highland Hospital, which he founded. For years he was the faithful

[1] Colonel J. J. Seaver.

superintendent of the Tioronda Sunday school, and swayed all hearts with the mild sceptre of his love. At the age of twenty-five he was elected a Director in the Union Theological Seminary, — by many years the youngest man who ever received that honor. I happen to know, through Prof. Henry B. Smith, between whom and himself there existed the warmest friendship, that he year after year supported several students in their Seminary course, contributing thus thousands of dollars, and yet I doubt if five persons in the world knew anything about it. This may serve to show the spirit by which he was ruled, not only in his munificent gifts and charities, but in all his relations to society and the church, whether public or private. He was, in truth, one of the most attractive characters I have ever known. A friend, who was also for years his pastor, writes: —

> Amidst all that unspeakable beauty, where God and nature and man had done so much to glorify what we beheld, the most beautiful thing of all was that lovely human character; so refined, so unselfish, so pure, so devoted to man and so consecrated to God, so nearly perfect, so unique, that the only description is the name Joseph Howland.[1]

General Howland died at Mentone, in France, on April 1, 1886. Almost his last words, and they struck the key-note of his life, were: "We praise Thee, we bless Thee, we worship Thee, *we give thanks to Thee.*"

Rev. Joseph Steele Gallagher (1863–1876) was born on October 25, 1801, in New York City. During his school days he had the instruction of Mr. Mattaniah Nash, a good mathematician and astronomer, as well as classical scholar, who favored his more advanced pupils with lessons in astronomy and the use of a good telescope. In January, 1818, when only sixteen, the youth received from Colonel Barclay, the commissioner of Great Britain under the fifth article of the

[1] Dean Bartlett, of the Protestant Episcopal Divinity School at Philadelphia.

Treaty of Ghent for fixing the boundary line between Canada and the United States, the place of assistant to the British Astronomer, Dr. Tiaik. He remained in this service till 1820, when he was appointed by President Monroe Second Lieutenant of Artillery in the United States Army, and was first stationed at Fort Moultrie, in Charleston harbor. In May, 1822, while stationed at Sackett's Harbor, N. Y., he came under the influence of a devoted Christian lady. Shaken in his then sceptical opinions by a little tract on the inspiration of the Bible, and asking her for a fuller treatise upon the subject, she procured for him *Letters to a Young Officer on Christian Education*, etc., by Olynthus Gregory, LL. D., Professor of Mathematics in the Royal Woolwich Military Academy, an author whose mathematical works he had studied, and who must, he felt, as a mathematician have solid ground for his convictions. His earnest study of this book convinced him of his obligation to read and obey the Word of God, as he would do in case of any commands from military authority, and he persisted for months in reading the Bible with fidelity, but, as he thought, with little spiritual interest, though made to feel profoundly that he had no sympathy with the mind of God. At last, after a night resolutely spent in confession and prayer, in which he became deeply distressed by a sense of guilt and darkness, Romans iii. 19–28, fastened on his memory by many readings, came vividly to mind, and was so clear to his apprehension that he seemed suddenly to emerge into full light and hope. With characteristic promptness he communicated his experience the very next day to his fellow officers, and also endeavored to explain to each one of a body of prisoners under his charge the way of salvation. He began then to employ his life-long gift of introducing with rare felicity the subject of religion in personal intercourse of the most varied character. Henceforward, too, he always combined with military duty that of a Christian officer religiously to instruct and influence his soldiers. In 1823, when in

command on Bedloe's Island, New York harbor, he established a Bible class in the fort. Mrs. David Codwise, with whom his long and intimate friendship then began, obtained from the Ladies' Bible Society a gift of one hundred Bibles for his use.

In his subsequent military life, at St. Augustine, Sackett's Harbor, Bangor, and elsewhere, his Christian efforts were unremitting. He ordinarily held two religious services on Sunday, with prayer-meetings in the week,. and also organized societies for promoting temperance.

Being convinced of the value of established religious instruction for soldiers, and wishing due sanction for his own procedure, he early communicated his views to Mr. Calhoun, then Secretary of War, in a personal interview in 1824, and received his "cordial approval of judicious efforts for the moral and religious improvement of the army." His friend, Major-Gen. E. P. Gaines, also gave him his hearty sympathy and support. Lieutenant Gallagher was promoted in 1831 to the captaincy of a company at Fort Gratiot, at the outlet of Lake Huron, and, after considerable arduous duty at that frontier, was ordered with his command to active service against the Sac and Fox Indians, led by Blackhawk. During that campaign he was on the staff of General Scott, and had much personal intercourse with him. As a testimony to General Scott's humane and Christian principles, he relates that the General laid before him, in private, the terms of a treaty he was about concluding with the Indians, asking his judgment especially on the moral aspects of the provisions, and saying, "I am desirous of making a treaty with these conquered tribes that an American may hear recited in London or Paris without a blush." Captain Gallagher was promoted to the adjutancy of his regiment in 1833, served as such till 1835, when he resigned his commission in order to enter the ministry. He received from General Scott a letter expressing earnest regret at his decision to leave the army, but accepting it, offering the provision that it take effect after a year's furlough, in

consideration of his long and faithful service with very slight indulgence of that kind.

Mr. Gallagher had for some time carried on special theological studies as his duties allowed, especially improving the period of his command at Bangor, Me., to study Hebrew with Professor Talcott of the Theological Seminary there. After further studies at Andover and Princeton Theological Seminaries, he became the pastor of the Second Presbyterian Church in Orange, N. J., in October, 1837, and labored there with characteristic assiduity and marked success till 1850, when he resigned his charge and took a season of rest and travel. In March, 1852, he was elected by the Directors of the Union Theological Seminary special agent to obtain an adequate endowment. In March, 1853, he had secured subscriptions to the amount of one hundred and three thousand dollars, and in a second effort, ending in 1859, arduous and long continued, (for the era of large single gifts had not then arrived,) he raised the endowment to two hundred and thirty thousand dollars. He acted for some years as general agent of the Seminary, until in 1863, on the death of Mr. Halsey, he was elected Director and Treasurer, with the additional title of General Secretary. Those positions he held till May 10, 1874, when from serious failure of health he felt constrained to resign them all. After a long period of declining health, he died in Bloomfield, N. J., on April 13, 1879.[1]

Hanson Kelly Corning (1863–1878) was born in Hartford, Conn., in 1811, and died in New York on April 22, 1878. He was for a long period engaged as a merchant in the Brazilian trade. It is said that he imported the first cargo of india-rubber that was brought into this country. Having been greatly prospered in his business, Mr. Corning employed

[1] This sketch was prepared by Mr. Gallagher's son-in-law, Professor Packard of Princeton College, at the request of Dr. Hitchcock, and is printed in the Appendix to the Address of the latter at the dedication of the new Seminary buildings in 1884.

his large means in promoting such causes as commended themselves to his clear judgment. He took a special interest in the evangelization of Brazil, where he had resided for several years. He was a man of uncommon worth, a Christian gentleman, and noted for his good works. He passed several of the later summers of his life at Manchester, Vt. The venerable Dr. Wickham of that place, now in his ninety-third year, writes me concerning him : —

When a little past middle life Mr. Corning retired from active business. The home of his family had been in Brooklyn ; but removing to New York, into the neighborhood of the Brick Presbyterian Church, he became a member of that church during the pastorate of Rev. Dr. Gardiner Spring, and sustained this relation for the remainder of his life. Having acquired wealth, he became noted for his judicious liberality in dispensing it. His ears were ever open to appeals in behalf of institutions of Christian benevolence and objects of charity, and he was ready with heart and hand to respond to the same, where the claims for aid were in his view satisfactory. He was naturally a diffident man and one of few words, but yet of sound judgment, and a wise adviser of those who sought his counsel, whether young or old. The apostolic injunction, "Ready to distribute, willing to communicate," was one which he conscientiously obeyed, and when, at the age of sixty-seven, he was called away by death, all that knew him felt that a good and useful man had gone to his reward, and that his removal was a loss to mankind.

The following is an extract from a minute of the Board of Directors on the occasion of his death, prepared by the Rev. Dr. Adams : —

Mr. Corning felt a personal concern in the prosperity and usefulness of Union Seminary, and manifested it not only in the discharge of his duties as one of its managers, but by frequent visits of inspection, whereby he became acquainted with its wants. To these he was ever ready to respond. His frequent and generous gifts to the Library, as well as to the private libraries of the students, will long keep his memory fresh in the minds of many ministers of the Gospel.

Winthrop Sargent Gilman (1870–1875) was born at Marietta, Ohio, March 28, 1808. His father, Benjamin Ives, and his grandfather, Joseph Gilman, had at the close of the Revolution associated themselves with the Ohio Company, and in 1788 had removed to the new Northwest Territory from Exeter, N. H., the original home of the Gilmans in America. Joseph Gilman, who had not long after his arrival been appointed Judge of the Territory by Washington, died in Ohio in 1806; and in 1813 his son, Benjamin Ives, having acquired a good estate and desirous of securing the advantages of a city in the education of his children, returned to the East, choosing Philadelphia as his home. The subject of this sketch was then five years old, the youngest of a circle of nine brothers and sisters.

In 1823 he began his commercial career as clerk with the firm of Mactier and Company of New York, in which his brother Robert was a partner. In 1827, when but nineteen years old, he made a journey to the West, intrusted by Mr. Mactier with the entire responsibility of large purchases, sales, and shipments of provisions along the Ohio and Mississippi rivers. Two years later he determined to begin an independent career in the region thus familiarized to him. St. Louis was then "a straggling French and American town of about 6,000 inhabitants." Alton, Illinois, was a rough site amid woods, with but one occupied house, past which the young merchant rode on his first visit without a suspicion that he had reached his destination; here nevertheless he resolved to start in business. He afterwards wrote thus to one of his children: —

> When my goods reached St. Louis, I embarked with them on a tiny steamboat for Alton, twenty-two miles distant, taking also pine lumber necessary for my counter and shelves. I arrived there, after some five or six hours' paddling, about midnight. It was lonely enough, for it rained, and after covering my goods with the pine boards I crept under the same shelter myself. . . . I was full of

life and enthusiasm, and enjoyed the novel order of things. Traders were scarce, and such as offered to purchase produce largely, as I did, still scarcer. Many farmers with their hogs and cattle, many hunters with their furs and peltries, came from Morgan and Sangamon counties sixty to eighty miles to trade with the young New Yorker who was ready to buy their produce. . . . Northern Illinois was then unsurveyed, Indians roamed over it, and game abounded. So plentiful were the deer that I could usually start them up within a mile of our residence.

Here Mr. Gilman remained in successful business for several years, at first alone, and later forming with his brother Arthur and Captain Benjamin Godfrey the firm of Godfrey, Gilman, & Co.; here his religious life first had outward expression through his uniting with the church; here also he became identified with the cause of temperance, as chairman of the Illinois State Temperance Society; and here, on December 4, 1834, he married Miss Lippincott, a daughter of the Rev. Thomas Lippincott, one of the first ministers of the Presbyterian Church in the State of Illinois.

It was Mr. Gilman's warehouse at Alton that was stormed by a mob in the memorable "Lovejoy Riot" of November 7, 1837, the first tragedy in the long conflict which ended in the abolition of slavery, — an event which, though long forgotten save by students of the fall of the slave power, caused at the time, according to *The Boston Recorder* of that day, "a burst of indignation which has not had its parallel in this country since the battle of Lexington in 1775."

In consequence of the expression of anti-slavery sentiments in the columns of his religious newspaper, the Rev. Elijah P. Lovejoy had been violently persecuted in St. Louis and Alton, and one after another of the presses used in printing the paper had been destroyed. At a meeting of the citizens of Alton to consider the subject, Mr. Gilman was the only one of a committee appointed to prepare resolutions who protested against their containing the recommendation to Mr. Lovejoy to leave the town. In his opinion, the right of free

speech was here involved and should be vindicated. When, notwithstanding all warnings, Mr. Lovejoy persisted in sending for a new press to replace one just destroyed, Mr. Gilman offered his warehouse for its safe keeping. The "Lovejoy Riot" was the storming of the warehouse the following night by a large mob, and its defence, under the sanction of the mayor of the city, by a party of twenty citizens, among them Mr. Lovejoy and Mr. Gilman. The result was the death of Mr. Lovejoy and of one of the attacking party, the wounding of several others, the firing of the warehouse, and the capture and destruction of the press. Mr. Gilman writes: —

> The five years at Alton after the Lovejoy riot were years of trial, but also of joy. I was a great Bible student, and enjoyed the precious revivals of religion of those days. Although in a dull place and suffering the disadvantages of the lack of enlarged social intercourse, we had warm Christian friends, a sweet little family circle to interest us and to care for, so that we could bide God's time for something better, and stay our souls on hope.

In 1843 Mr. Gilman removed to St. Louis, where he became one of the elders of the Second Presbyterian Church and superintendent of its large Sunday school. As his property increased the question of its right use became one of absorbing interest to him, and the conception of systematic beneficence as the duty correlative to the right of property never afterward left his mind. His offer in 1848, through the American Tract Society, of a prize of two hundred dollars for the best essay on systematic beneficence led to the publication by the Society of three such essays, of one of which many copies were distributed by Mr. Gilman throughout the country. This interest in beneficence, both theoretical and practical, was one of his strongest traits. He had no deeper or more constant impulse than to give liberally of his sympathies, his personal efforts, and his substance to all who were in need, in aid of every charitable work, and for the advancement of the cause of Christ.

In 1849, Mr. Gilman returned to this city, and entered with his sons into the banking business under the firm name of Gilman, Son, & Co. In New York he was at first connected with the church then under the pastoral care of Dr. James W. Alexander, and a few years later joined the Brick Church, of which at the time of his death he was the senior elder. During the pastorate of Dr. James O. Murray, Mr. Gilman united with him and the late Mr. Daniel Lord in preparing a collection of hymns known as the *Sacrifice of Praise*, which continued for a number of years in use in that and other churches. On the founding of the Presbyterian Hospital by Mr. James Lenox, Mr. Gilman was selected as one of its first board of trustees; he also became a Director of the Union Theological Seminary, and a member of the Presbyterian Board of Church Erection. He was many times a commissioner to the General Assembly of the Presbyterian Church; and in 1870, after the Reunion, the Assembly appointed him chairman of the committee formed to raise a fund of five millions of dollars in commemoration of that event. Into this work he threw himself with his accustomed ardor, the efforts of the committee resulting in a thank-offering by the reunited Church of over seven millions. He was later appointed by the Assembly chairman of its committee on benevolence and finance, holding that office until the committee was discharged from its duties, in 1874, and devoting to his labors therein an enthusiastic energy very remarkable in view of his growing physical frailness.

In 1871, Mr. Gilman passed his first summer in the house on the Hudson, twenty miles from New York, which was to be the home of his remaining years. Those quiet years in a charming seclusion, amid a joyous circle of children and children's children, were among the happiest of his long life. They were full of intellectual and spiritual activity, marked by ardent solicitude for the welfare of those dear to him, and by the warmest interest in all good causes, above all the cause

of the Church he loved so well. He had always been a devoted student of Shakespeare, and a wide reader of general poetic and religious literature; and in the numerous commonplace-books which, though extending over a period of nearly sixty years, were in large part written toward the close of his life, he left the record of a rich and varied spiritual experience. His was a nature in which strong religious feelings, the tenderest sympathies, and the most delicate poetic tastes, were happily balanced by a vigorous delight in activity and a keen interest in practical life. He died at Palisades, N. Y., after a short illness, on the 3d of October, 1884, in the seventy-seventh year of his age.[1]

Zephaniah Moore Humphrey, D. D., (1874–1875,) was born at Amherst, Mass., on August 30, 1824. He graduated at Amherst College; studied theology at Andover; was pastor of churches at Racine and Milwaukee, Wis., from 1850 to 1859; the First Presbyterian Church, Chicago, from 1860 to 1868; of Calvary Church, Philadelphia, from 1868 to 1875; and was Professor of Ecclesiastical History and Church Polity in Lane Theological Seminary, Cincinnati, from 1875 to 1881. He was moderator of the General Assembly which met in his old church at Chicago, in May, 1871. He died on November 13, 1881.

Dr. Humphrey's connection with the Union Theological Seminary, although very brief, was yet long enough to leave the pleasantest impression. He was seen at once to be a man worthy of the honored name he bore. The blood of several very old and vigorous New England family stocks ran in his veins, and he seems to have inherited their best traits. His father, Heman Humphrey, for many years President of Amherst College, was one of the strongest, wisest, and most influential men of his generation. His Grandmother Humphrey

[1] For the sketch of this very interesting and admirable man I am chiefly indebted to two of his surviving children.

was Hannah Brown, a lineal descendant of Peter Brown, who came over in the Mayflower. She was sister of Captain John Brown, of West Simsbury, Conn., the father of John Brown of Ossawatomie. When the latter was in the Virginia prison, under sentence of death and awaiting execution, President Humphrey wrote him a letter of fraternal counsel and compassion. He addressed him as his cousin, and received an affectionate reply, full of the spirit of mingled sweetness, firmness, and love. Zephaniah's mother was Sophia Porter, a sister of the Rev. Noah Porter, D. D., for more than threescore years a Congregational minister in Farmington, Conn., and the honored father of a highly honored son.

But Dr. Humphrey was strong in himself, as well as in ancestral virtues. No one could be with him long without perceiving that he stood upon his own foundation. Whatever hereditary traits entered into his make, they were all assimilated and tempered by his individual quality. The general impression made by him, whether in private or in public, was that of uncommon gentleness, self-poise, and quiet, patient energy; but there were also latent in his nature elements of great boldness and decision of character. This is well illustrated by an incident which occurred during his Chicago pastorate. One night he was awakened by his wife from a sound sleep to find a burglar creeping about the room. He sprang from his bed and grappled with the man in the darkness, and held him by so firm a grasp that he could not release himself. Meanwhile Mrs. Humphrey had started a light in the room, and became an eyewitness to the scene. The burglar had drawn a knife, and was saying that all he wanted now was to get away, that he did not wish to injure Mr. Humphrey if he were allowed to escape, but he would not be captured. Still, Mr. Humphrey clung to him; together they struggled, the burglar backing toward the hall and stairway. When this was reached, by a sudden wrench the thief liberated himself from Mr. Humphrey's grasp, and ran, followed by Mr. H.; but

when he was half-way down the stairs, the burglar turned and struck Mr. Humphrey with his knife, saying, with an oath, "I will not be followed." Pausing long enough to see that the blood which had started from elbow to wrist was from a slight wound, Mr. Humphrey again pursued the thief, but could not catch him, as he quickly escaped through a basement window, which, at the time of his stealthy entrance, he had left open for that purpose. Here was something akin to the pluck of sturdy John Brown.

Dr. Humphrey with his wife and children passed the summer of 1870 in Dorset, Vt., where I had the opportunity to know and admire him as a scholar of fine culture and varied attainments, a gifted preacher, a lover of nature, skilled in the use of both the telescope and the microscope, a genial companion, and a man of very attractive domestic, personal, and Christian character. A *Memorial Sketch*, prepared by his brother-in-law, the Rev. David Torrey, D. D., of Cazenovia, N. Y., together with Five Selected Sermons, was published by J. B. Lippincott and Company in 1883. To this charming volume I am indebted for the principal matter of my own sketch.

Alexander Van Rensselaer, (1875–1878,) fifth son of Stephen Van Rensselaer of Albany, the last of the Patroons, was born in 1825, and died on May 8, 1878. Graduating at Yale College, he studied medicine at the University of Pennsylvania and in Edinburgh, and later spent several years in foreign residence and travel. After his father's death he returned home, and at length settled in New York, where for more than a quarter of a century he was prominent in the humane and Christian charities of the city. No small portion of his time, indeed, was freely given to service in the public institutions of philanthropy and religion with which he was officially connected. Engaged in no active business of his own, he became a servant of the whole community, and labored

with unselfish devotion in caring for its crippled, blind, sick, and neglected members. When he died, flags were displayed at half-mast on the lodging-houses of the News Boys, who had learned to love him. Mr. Van Rensselaer inherited his excellent father's traits. He was a man of simple habits, of great purity of character, and of earnest piety. For many years he was an active member of the Fifth Avenue Presbyterian Church. He belonged to a class of Christian citizens, not small in New York, whose public spirit and disinterested labors are among the best sources of its moral strength and prosperity.

HENRY IVISON (1876–1884) was born in Glasgow, Scotland, December 25, 1808, and died in New York, December 3, 1884. He was the founder, and until his retirement in 1880 the head, of what was said to be the largest school-book publishing house in the world. When twelve years old he came with his parents to the United States, and was apprenticed to William Williams of Utica, then the largest bookseller west of Albany. Some years later he opened a bookstore of his own in Auburn, N. Y., where one of his earliest customers was William H. Seward, then Governor of the State. After sixteen years in Auburn he removed to New York City, where his career was very successful. The firm of Mark H. Newman & Co., established in 1846 and of which he was a member, published *Sanders's Readers*, beginning with a primer and grading upward five volumes. The work had an immense circulation. In 1866 Mr. Ivison said they never put to press less than 100,000 copies of *Sanders's Pictorial Reader*. He at length bought out the entire interest of the concern and took in as partner H. F. Phinney, of Cooperstown, son-in-law of J. Fenimore Cooper. Later the firm was Ivison, Blakeman, Taylor, & Co. During the last years of his life Mr. Ivison had a summer home at Stockbridge, Mass., and took great delight in it. He was a man of solid worth and

ability, warmly attached to the old faith and forms of Presbyterianism, yet liberal, large-hearted, and an earnest follower of the Lord Jesus.

George William Lane (1878–1883) was born near Red Mills, in the neighborhood of Lake Mahopac, N. Y., on January 8, 1818. While still a boy he came to this city and entered upon a business career which made him one of its leading merchants. For thirty years he was a member of the Chamber of Commerce, and in May, 1882, that body elected him its President. He was actively connected with a number of the important financial institutions of New York, and promiment in its religious and philanthropic work. He took a leading part in the establishment of the Madison Square Presbyterian Church, of which he was an elder and trustee. A very warm friendship subsisted between him and the Rev. William Adams, D. D., who leaned upon him as a pillar of strength.

He was also interested in the promotion of good government, and especially in efforts to secure an honest administration of the city of New York. He worked efficiently in the Committee of Seventy, by which a fraudulent system of municipal affairs was exposed and frustrated. At the urgent request of his friend, Mayor Havemeyer, he accepted the office of chamberlain of the city, and continued in it from May, 1873, to February, 1875. With great reluctance, in the summer before his death he consented to become a member of the Croton Aqueduct Commission, and the arduous responsibilities of this position weighed heavily upon him.

In all these important stations he maintained the confidence of his colleagues and associates, as the numerous tributes testify which were called out by his death. Although his disposition was that of a modest, retiring man, who never wished preferment, his strong convictions, excellent judgment, and abundant public spirit were so well known that his counsel was constantly sought. It was freely given to all who asked it. There are few men in any community whose opinions are so trustworthy as were Mr. Lane's, either in public or in private affairs. He had a large measure of

that sagacity which sees the end from the beginning, combined with that instinctive sense of justice and righteousness which does not hesitate in forming a purpose, nor swerve from a chosen course because of its unpleasantness or want of popularity.[1]

Mr. Lane died very suddenly at his home in New York, on December 30, 1883. The following is an extract from the minute of the Board of Directors of the Union Theological Seminary on the occasion of his death: —

Prudent, wise, modest, firm, we shall miss him in the conduct of the every-day work of this institution, and especially as a strong man to lean upon in time of difficulty. Warmly attached to the church in which he was a worshipper and to its pastors, and reverencing the men and their office, he was keenly alive to the blessing and power of a thoroughly educated ministry, and threw his whole heart into the work of this Seminary, with an appreciation of its importance, and an intelligence worthy of our institution. May his mantle fall upon all of us!

JAMES DUNCAN WILSON, D. D., (1881–1888,) was born at Spring Mills, Penn., on April 3, 1836, and died in New York on May 14, 1888. He graduated at Amherst College in the class of 1858, and studied divinity at the Union Theological Seminary in the city of New York, graduating in the class of 1862. On July 1, 1863, he was ordained as pastor of the Spring Street Presbyterian Church, where his labors were signally blessed. He had a special gift for attracting young people, persuading them to become Christians, and then teaching them to work for their Master. In 1869 he accepted a call to the Central Presbyterian Church, which removed from Broome Street to Fifty-seventh Street near Eighth Avenue. Here he continued to the close of his days, endearing himself more and more to his people, to the community, and to his ministerial brethren, as a faithful servant of Christ. He passed away, after a lingering and painful illness, in the very midst of his usefulness. I saw him often in his sick-chamber

[1] President Gilman of Johns Hopkins University.

during the winter preceding his death. Although the victim at times of most excruciating pain, he was still a picture of cheerful patience, resignation, and hope; and being myself ill, these visits did me good like a pleasant medicine. He spent much of his time in reading, or in being read to; and our talks about books, as well as our talks about this life and the life to come, I recall with real delight. He was very fond of science, as well as literature, was a keen observer of nature, and interested himself in all that was going on in the world. I remember two very entertaining evening talks he gave to the "Chi Alpha" circle; one on bees, and the other on the progress of Russia in the East.

Charles Washington Baird, D. D., (1886–1888,) was born at Princeton, N. J., August 28, 1828; he graduated at the University of the City of New York in 1848, and at the Union Theological Seminary in 1852. After serving as chaplain of the American Chapel at Rome, Italy (1852–54), he was settled over the Reformed Dutch Church on Bergen Hill, N. J. In 1861 he became pastor of the Presbyterian Church of Rye, N. Y., where he died on February 10, 1887.

Dr. Baird inherited some of the best traits of his honored father, the Rev. Robert Baird, D. D., who did so much to acquaint European Christians with religion and religious life and methods in this country. He was an accomplished scholar, a devoted, faithful minister of the Gospel, and a man greatly beloved by his people and by the whole community. For several years Dr. Baird was necrologist of the Seminary, and his notices of departed alumni, prepared with no little labor, were models in their kind. He published some valuable books on Presbyterian Liturgies; also, *Chronicle of a Border Town*, *History of Bedford Church*, and *History of the Huguenot Emigration to America*, 2 vols., 1885. The last named work was received with much favor by the American public, and won high praise from foreign critics.

James Patriot Wilson, D. D., (1856–1889,) was born in Philadelphia on December 25, 1809. He belonged to an old Scotch-Irish Presbyterian stock, and on his father's side was in the fifth generation of ministers in this country. One of his maternal ancestors was in the band of thirteen men who shut the gates of Derry against the soldiers of King James the First. The patriotism of the family was emphasized by his middle name, first given to his father by the Rev. Dr. Matthew Wilson of Lewes, Delaware, eminent both as a physician and a clergyman, and noted as an ardent Whig of the Revolutionary period.

James Patriot Wilson, the father, born at Lewes on February 21, 1769, was among the remarkable men of his generation. Beginning his career as a great lawyer, he ended it as perhaps the foremost Presbyterian minister in the country. While a young man he had been a religious sceptic; but a series of distressing afflictions, one of which was the assassination of an only brother, brought him to serious reflection, and ultimately to a full conviction and cordial acceptance of the truth as it is in Jesus. He was licensed to preach in 1804, and not long after was ordained as pastor of the united congregations of Lewes, Cool Spring, and Indian River,— the same to which his father had ministered. In May, 1806, he was called, at the instance of his early and constant friend, the celebrated physician, Benjamin Rush, to the First Presbyterian Church in Philadelphia. Accepting the call by the advice of his presbytery, he continued its minister for nearly a quarter of a century, when, on account of infirm health, he resigned, and retired to his farm, about twenty miles from Philadelphia. He died there, in the triumph of faith, on December 9, 1830. His grave is near that of the Rev. William Tennent, founder of the famous "Log College," in the burying-ground of Neshaminy church. Not long before his departure he said to a friend, "I have been looking the case between God and myself over and over, and over again, and

though I see enough to justify God in casting me off, a thousand times and more, the conviction of my interest in Christ is so firm that I cannot make myself afraid; the only thing I fear is that I have not fears enough."

Dr. Wilson was one of the most learned men of his day. In important branches of ecclesiastical and theological lore no other American clergyman of the period probably equalled him. He had a special passion for patristic study, even recommending to his people from the pulpit, not long before his death, that as they had opportunity they should familiarize themselves with this department of knowledge.

Like many other distinguished men, Dr. Wilson had his odd and peculiar ways. He could not bear, he once said, to receive the least gift without making some return. He once refused, for instance, to accept some oranges from an old lady of his congregation, saying, in his usual style of regal plurality, "We can buy oranges when we wish for them." Not long after, at his own house, he offered the same lady a fine apple from his mantel-piece, but she, shrugging up her shoulders, declined receiving it, saying, "We can purchase apples when we wish for them." Dr. William Patton, one of his flock, used to relate some amusing anecdotes of his idiosyncrasies in the pulpit. Once, perceiving some mischievous tendencies in one of his sons, sitting in a pew near the pulpit, he stopped abruptly in his discourse and said, "Samuel, go home, — go home," — motioning at the same time with his hand towards the door. When speaking of Nicodemus, as referred to in the third chapter of John, he would uniformly say, "There was a *gentleman* of the Pharisees, called Nicodemus." And when commenting on the parable of the ten virgins he used to call them the "ten *young ladies*." Mr. Barnes, his successor in the First Church of Philadelphia, thus describes his preaching: —

On the only occasion on which I ever heard him preach, several circumstances struck me as remarkable. His personal appearance

was highly impressive. He was very pale, and apparently feeble. He sat in the pulpit, and, as he was accustomed to do, used a large fan. He had a very dignified air, and his whole manner was calm, collected, and solemn. What first arrested my attention particularly in his pulpit performances was the manner in which he read the Scriptures. It was a chapter in the Gospel of John. His reading was accompanied by brief explanatory remarks. I thought it the most clear and interesting exposition of the Bible I had ever witnessed. It was so simple, so plain, so striking, that at the time it occurred to me that he could better prepare a commentary for the use of Sunday schools than any man I had ever met with. His sermon was equally clear, impressive, and solemn, and what was most remarkable about it was a very clear and beautiful exposition of the ninth chapter of the Epistle to the Hebrews, which he quoted from memory, and commented on as accurately as if he had had the chapter before him. He used no notes of any kind. His preaching at first seemed to be merely conversational. He sat and *talked* to the people before him, as a gentleman might be expected to do in his own parlor. Soon, however, I forgot entirely the man, — his fan, his sitting, and his somewhat singular habit of lifting up and down his watch-chain. I became wholly absorbed in what he was *saying*, and to me it was then of no importance what he was *doing*, or whether he made many gestures or none. I have never in my life found myself more absorbed in the *subject* on which a public speaker was discoursing than I was on this occasion. And what was true of myself seemed to be true of the entire congregation.

Dr. Sprague, in his invaluable *Annals of the American Pulpit*, says of Dr. Wilson: —

He was in person above the middle height, and had a countenance rather grave than animated, and expressive at once of strong benevolent feeling and of high intelligence. In the ordinary intercourse of society, his manners were exceedingly bland, though he was as far as possible from any approach to the courtier. He was affable and communicative, and generally talked so sensibly, or so learnedly, or so profoundly, that he was listened to with earnest attention. He had certain peculiarities that would sometimes excite a smile, but they would not diminish anybody's respect for his character. I saw him a few times in private, and he struck me as a model of a Christian philosopher. He was uniformly gentle, urbane, and

obliging, and rarely spoke without uttering something that I could wish to remember. I heard him preach one sermon, and it was throughout as consecutive and condensed as the demonstration of a problem of Euclid. I am confident that I never heard another preacher who tasked my powers of attention and reflection so much; the loss of a sentence or two would have greatly marred the impression of the entire discourse. He spoke without notes and with great deliberation, but with as much correctness as if every word had been written. On a blank leaf of his copy of Henry Ware's tract on *Extemporaneons Preaching*, he has left the following testimony over his signature: "I have preached twenty years, and have never written a full sermon in my life, and never read one word of a sermon from the pulpit, nor opened a note, nor committed a sentence, and have rarely wandered five minutes at a time from my mental arrangement previously made."

I have dwelt thus long upon the character of Dr. Wilson the father, because in his day he represented in the Presbyterian Church with more weight than perhaps any other man the moderate and catholic spirit which a few years later was embodied in the Union Theological Seminary; and also because some of the most influential founders and early directors of the institution had either been trained by him, or as, in the cases of Thomas H. Skinner and Albert Barnes, were sustained and defended by his powerful influence in their break with the intolerant, domineering temper, as also with certain favorite theological notions and shibboleths, which marred more or less of the current Calvinistic orthodoxy. He had no superstitious devotion either to ecclesiastical rules or to mere human formulas of belief. Alike in his churchmanship and in his divinity he was very independent and liberal; he laid great stress upon the ethical side of Christian life and doctrine; and in his whole being he was so simple, so high-souled, and such a wise as well as ardent lover of truth, that those who came within the charmed circle of his teaching and of his grand personality felt the touch of a power that wrought in them for higher and larger aims all the rest of their days.

It is quite clear to me that, had Dr. Wilson never lived, the Union Theological Seminary would have been built upon less solid, generous, and broad foundations.

The following tribute to the son of this great and good man, Dr. James P. Wilson of Newark, N. J., appeared shortly after his death. It was written by his old friend and neighbor, the Rev. Dr. W. J. R. Taylor, of that city : —

"In a full age, like as a shock of corn cometh in in his season," this venerable and beloved man of God has "come to his grave." It may be almost as literally said of him as of Moses at the time of his departure, that "his eye was not dim, nor his natural force abated," up to the stroke of his last and short illness. Few even of those who knew him suspected that upon his tall, erect, and noble frame, and upon his whitening head, the crown of fourscore years had settled. His physical faculties and intellectual powers were so little impaired, that to the last he performed his pastoral service, and preached as well as ever, and worked for the Church at large with unabated zeal and spiritual power. But suddenly the end has come, and all that knew his name say, "How is the strong staff broken and the beautiful rod!" On the Friday before his death, he returned from a trip to his summer cottage at Lake George to prepare for vacation in that delightful resort, but smitten with fatal disease, which was aggravated by previous overexertion in parochial and other church work connected with the Bloomfield Theological Seminary, and preparations for the meeting of the General Assembly in New York. From the first attack he believed it to be his last sickness, and after six days of increasing suffering and failing of heart and flesh he entered into rest. With characteristic humility, he said little of his personal experiences, yet to those who were with him he left precious testimony of "the patience and the faith of the saints." . . . Dr. Wilson's early education was mostly conducted by his father, or under his special care. At the age of ten he corresponded in Latin with his father, whose classical attainments and habits were such that he "had not only read all the Greek and Latin fathers, but almost lived among them." At twelve years of age he entered the University of Pennsylvania, but was fully prepared, and graduated with his class in 1826. After his conversion, which was several years later, he studied for the

ministry under his father's instructions, and was licensed to preach the Gospel by the Presbytery of Philadelphia. At one time, it is said, his ambition was to become a soldier, and he always admired the best forms of military life and achievement. But God meant him to be "a good soldier of Jesus Christ."

His first settlement was as pastor of the Presbyterian Church at Neshaminy, Pa., and later he ministered to the Coates Street Presbyterian Church in Philadelphia. In 1847 he became President of Delaware College at Newark, Del., where he remained about three years. Afterwards he was called to the Union Theological Seminary in the city of New York, where he taught Systematic Theology until October, 1853, when he accepted the call of the newly organized South Park Presbyterian Church in Newark, N. J., to which he gave thirty-six years of his consecrated life and efficient ministry. During all this period he was also actively engaged in various lines of work for the institutions of the Church, and of the city which was honored by his long and useful pastorate, and abundant labors for the public good. He built his very life into his church, and a real "master builder" he was. And it may be truly said that the best human thing in that church was his faithful ministry, with his sanctified learning, eloquence, wisdom, and tact, his godly life and good example, and his absolute fidelity to the everlasting Gospel. His strong personality impressed itself upon the whole community. He was original and modestly oracular, utterly fearless and outspoken upon all questions of the time that required his advocacy or opposition, and yet with the courage of a prophet he had the tenderness of a beloved disciple. With overflowing humor and ready wit, he never lost his dignity, and while inspiring the respect of all men, he was attractive to little children, and was as gentle as a nurse among his people, whether in sorrow or in joy.

Dr. Wilson was a born leader in the Church, and stood in the forefront of the temperance and other social reforms. His public spirit and Christian patriotism in peace and in war-time never lacked honest and active manifestation, even against the greatest popular prejudice and opposition. In theology he was a moderate Calvinist, like his father, and was prominently identified with the New School Presbyterians from the division to their reunion with the Old School in 1869. With many other eminent men of both Schools, he was opposed to the reunion; but when it was happily

accomplished, he gave it his best services to the end of his honored and blessed ministry. He hated strife, and was pre-eminently a peacemaker; and it was doubtless and chiefly for these reasons that he chose his way through the ecclesiastical controversies of his time.

Dr. Wilson died on May 22, 1889. My own recollections of him are very pleasant. We came to New York about the same time, and during his connection with the Union Theological Seminary, as one of its Professors, he and his family were members of my congregation. I soon learned to esteem and love him, as a man of rare modesty and solid excellence, and our friendship never grew cold. For a third of a century he was a Director of the Union Seminary. He took a lively interest in its welfare, and was not often absent from a meeting of the Board. He had the greatest admiration for his successor in the chair of Systematic Theology, Dr. Henry B. Smith, and always seemed to delight in expressing it. His last services as a member of the Board were in preparing a touching minute on the death of Dr. Fewsmith, and in giving the charge to the Rev. Dr. Vincent upon his inauguration as Baldwin Professor of Sacred Literature.

The death of Dr. Wilson rendered vacant the last of three seats in the Board of Directors which had been occupied for a third of a century by a remarkable triumvirate of Newark pastors, the first two of whom were Jonathan F. Stearns, elected in 1850, and Joseph Fewsmith, elected in 1852. All three were men of uncommon gifts; and by their very long and faithful service, their ripe experience, their tried wisdom and soundness of judgment, their catholic spirit and sweet human sympathies, as well as by their piety towards God and their likeness to Jesus Christ, they added weight to the character of the city in which they labored, and of the whole Church which was so favored as to number them among its ministers.

Who can begin to estimate the good influences which

flowed, and will continue to flow, far and wide, from the lives of these three men? They were three in varied graces and individuality of character and of work; but they were one, and of one heart and one mind, in striving together so long, side by side, for the faith and furtherance of the Gospel. What a beautiful friendship was theirs! How they loved and trusted each other during all those more than three and thirty years! The very sight of them, as they used to take their places together so punctually at the meetings of the Board of Directors of Union Seminary, was a benediction.

MR. JAMES BROWN.

James Brown was born at Ballymena, Antrim County, Ireland, February 4, 1791. In 1800 his father, Alexander Brown, came to the United States and settled in Baltimore. James was then at school in England, but later followed his father to this country. In 1811 the firm of Alexander Brown and Sons was established in Baltimore. In 1815 James joined his brother William, afterward Sir William Brown, who was at the head of a branch of the house in Liverpool. Three years later he returned and became a partner with his brother in the Philadelphia firm of John A. Brown & Co. In 1825 he came to New York, and the next year established here the firm of Brown Brothers & Co., since so well known and honored the world over. In 1838, on the retirement from business of John A. Brown, he became the head of the house in this country. He died in New York on November 1, 1877, in the eighty-seventh year of his age. To his warm friendship for Dr. Adams the Seminary owes the gift of three hundred thousand dollars, with the condition that "the income should be applied only to the payment of professors' and teachers' salaries." "I have long felt," he wrote to Dr. Adams, "that the salaries of the professors are *quite too small*, and hence the views I take on that subject."

On the death of Mr. Brown the following minute was placed upon the records of the Faculty: —

The Faculty of Union Theological Seminary have been deeply touched by the departure from this life of their aged and honored friend, Mr. James Brown; and they desire to put on record an expression of their feelings in view of this event. As an eminent citizen, as a merchant whose name was known and highly esteemed throughout the commercial world, as a Christian man and philanthropist, and as a munificent patron of Union Seminary, the death of Mr. Brown will receive due notice, and his virtues be fully commemorated elsewhere. But he stood in peculiar relations to the Faculty of this institution. He was more than their personal friend, he was their benefactor and the benefactor of their successors in the years to come. With a wisdom and foresight only equalled by his generosity, he lifted all our chairs out of their straitened and uncertain financial condition and planted them upon the solid ground of a liberal, secure, and permanent endowment. He thus freed us, and those who shall hereafter take our places, from exposure to the worrying cares and discomforts which, unhappily, are too often the portion of professors in our higher institutions of learning. In paying, therefore, a special tribute to the memory of this excellent and noble man, we are paying a debt of gratitude, as well as of esteem and affection. We shall not cease to remember him and his great service to this Seminary. Nor shall we cease to remember with pleasure those closing Sabbath hours, when, under his own roof, we one after another joined with him and his household in Christian worship. What a beautiful picture he presented of serene, happy, God-fearing old age, as in the midst of his children and children's children he sat thus, awaiting the coming of his Lord! What an unspeakable benediction was death to him, and in dying what a lasting benediction he has left behind to those who mourn his loss! We tender them our sympathy in their bereavement, but still more do we congratulate them upon all the precious and hallowed memories that still bind them to the departed, and through him to a better country.

GOVERNOR MORGAN.

Edwin Denison Morgan was a descendant of James Morgan, who emigrated from Wales to Boston in 1636, and in 1650 removed to Pequot, now New London, Conn. Edwin was born at Washington, Mass., on February 8, 1811. In 1828 he began his mercantile career with a clerkship in Hartford. In 1836 he established himself in New York, and in a few years won a position among its leading merchants. He took much interest in politics, and from 1849 to 1853 was a State senator. In 1859 he was elected Governor of New York, and filled the office with the same prudence and ability that distinguished him as a man of business. During the Civil War some 220,000 men were raised, equipped, and sent by him into the field. From 1863 to 1869 he represented New York in the Senate of the United States. The Secretaryship of the Treasury was offered him by President Lincoln, and also by President Arthur. He died on February 14, 1883, in the seventy-third year of his age.

Governor Morgan's first gift to the Union Seminary was one hundred thousand dollars for the Library; he then gave another hundred thousand dollars toward the land on which the present buildings stand; and in his will he left the institution two hundred thousand dollars more. Dr. Hitchcock speaks of his religious character as of the most sincere and solid type, adding: "Towards the end of his busy life he waked up to the great privilege of Christian beneficence, keenly regretting that he had lost so much time, and so many opportunities of service." On this point, as also upon several striking features of his strong character, the following letter from Mr. Cady, the distinguished architect, throws a clear light.

Alpine, N. J., July 11, 1889.

My dear Dr. Prentiss, —

In sending you some account of my impressions of Governor Morgan, let me say that they were gained during the last two years

of his life, when my relations were quite intimate with him in devising and carrying out the scheme for "Morgan Hall," his noble gift to Williams College.

As this was the first enterprise of the kind in which he had been engaged, and I a new acquaintance, — introduced to him by President Carter, — he proceeded at first with much caution, weighing carefully each practical detail, and considering its bearing upon the welfare of the College. He took pains, notwithstanding his extensive personal business, to satisfy himself as to the value and probable results of various schemes and modifications, and let nothing pass him without closest scrutiny. Later, when his confidence was gained, he exercised the same care in mastering matters of detail, but with the difference that he now gave greater weight to professional opinions and advice, and spoke very fully of his aims and desires. One could not come thus in contact with him without being strongly impressed with the force and real greatness of the man. An interview was a tonic, — as invigorating as the mountain breeze, — and I never left him without feeling greatly stimulated by it.

As the Williams building progressed, his personal interest and pleasure in it constantly increased. One day, after speaking of his new-found enjoyment, he said: "I see now clearly that it has been the greatest mistake of my life that I have not engaged in this kind of thing before; it is one of the greatest pleasures I have ever experienced. And what a host of opportunities I have lost! If men of means could only realize what gratification is to be derived in this way, worthy and deserving objects would be fairly besieged with clamorous donors." A number of times he expressed his deep regret at not having realized earlier in life the pleasure to be derived from judicious giving.

Whatever Governor Morgan undertook he carried out most thoroughly, and in the matter of Morgan Hall he set aside a sum sufficient for the completion and equipment of the building, and, realizing the uncertainty of life, added a clause to his will making the whole secure in event of his death. Further than this, fearing that unforeseen contingencies might arise requiring an additional sum to complete it, he added twenty thousand dollars for such emergencies.

The building was, however, completed substantially for the sum originally contemplated, and the Governor, greatly pleased, directed

President Carter to use the additional sum for a fund to keep the building and grounds in order.

His interest in this work led him to consider seriously several other schemes of the kind, when he was suddenly called from earthly activities to enter into rest.

It should be mentioned, that, with his dignity and strong intellectual force, he was a man of a sincerely affectionate disposition. All who knew him intimately found that his death occasioned a deep sense of loss, — one that comes only where the affections have been touched, and heart has made its impression on heart.

Very sincerely yours,

J. Cleveland Cady.

II.

PROFESSORS.

Edward Robinson was born in Southington, Conn., on April 10, 1794. He came of an old New England stock, and inherited some of the best Puritan qualities, both mental and moral. His father, the Rev. William Robinson, graduated at Yale College in the class of 1773, and in 1780 was settled as pastor of the Congregational Church in Southington, where he died, on August 15, 1825, at the age of seventy-one. In a biography of him, prepared by his son Edward and printed for private distribution in 1859, he is depicted as a man of the type of his eminent contemporaries, Drs. Dwight, Bellamy, and Smalley, — a man of uncommon intellectual vigor, solidity, and strength of character, as also of great business energy and public spirit. He was a very thrifty farmer, as well as an able preacher, carried on a grist-mill and saw-mill, and became the wealthiest man in Southington. Edward Robinson's mother, a pious, sensible, and excellent woman, was Elizabeth Norton, of Farmington. Being of a slender constitution and unable to do hard work on the farm, Edward was apprenticed, when sixteen years old, to a Mr. Whittlesey, of Southington.

But his passion for knowledge soon showed that business was not his calling, and in 1812 he entered Hamilton College, where his maternal uncle, Seth Norton, was a Professor. He ranked as the first scholar of his class through its whole course and in every department of study. Graduating in 1816, he entered the law office of James Strong at Hudson, N. Y., but soon after accepted a tutorship in Hamilton College, and for a year gave instruction in mathematics and Greek. In the autumn of 1818 he was married to Eliza

Kirkland, daughter of the Rev. Samuel Kirkland, the missionary to the Oneida Indians, and sister of the celebrated John Thornton Kirkland, President of Harvard College. By her death in less than a year after their marriage, he was left in possession of a valuable farm, which she had inherited from her father. Here he continued to reside till the autumn of 1821, when he went to Andover, Mass., in order to publish there an edition of eleven books of the Iliad. The work appeared in 1822.

At Andover he quickly came into intimate relations with Moses Stuart, by whose influence he was appointed, in the autumn of 1823, Instructor in Hebrew. Professor Stuart was then at the height of his remarkable career as a Biblical scholar; but Edward Robinson soon won for himself a name in the same department, which, if not as brilliant, was full of the largest promise. In 1826 he resigned his position at Andover, and went abroad for purposes of enlarged philological study. He remained abroad four years, passing the time chiefly at Halle and Berlin, but visiting also France, Switzerland, Italy, and the northern countries of Europe. Not a few of the most illustrious scholars, theologians, and philosophers of Germany were then living, — some of them in the very zenith of their power and fame. With Tholuck and Gesenius at Halle, and with Neander and Ritter at Berlin, not to mention others, Mr. Robinson became closely acquainted. His residence in Germany not only opened to him vast treasures of Biblical learning, and familiarized him with her language as well as her methods of study and her solid scholarship, but it led also to an event that shaped his whole future domestic life. On the 7th of August, 1828, he was married to Therese Albertine Louise, the youngest daughter of Staatsrath von Jacob, for many years Professor in the University of Halle. She had already attained literary distinction, and was destined to attain still greater, in both her native and adopted country. Mr. Robinson returned to the United States in 1830,

and soon after was appointed Professor Extraordinary of Sacred Literature, and Librarian, in the Theological Seminary at Andover. In this position he remained three years, when, in consequence of the breaking down of his health, he resigned and took up his abode in Boston. During these three years in Andover he performed an amount of literary labor truly astonishing, more especially in founding and editing *The Biblical Repository*. Nearly one half of all the articles in the first four volumes of that invaluable work were written by his own hand. In an advertisement to the fourth volume, dated Boston, October 1, 1834, he writes: —

> With the present volume the labors of the undersigned as editor of the *Biblical Repository* close. As its founder and conductor, he has now for four years devoted his best time and talents to the work, and has been cheered in his progress by the high approbation of eminent Christian scholars and divines in this and foreign lands. But this approbation has been won, and the work hitherto sustained, at an expense of time and labor for which nothing in the shape of adequate remuneration has been received by the editor, further than the consciousness of not having labored in vain. Under these circumstances, and bowed down with broken health, he feels it to be a duty which he owes to himself, to his family, and perhaps to the churches, to withdraw from the station which he has hitherto occupied as the conductor of a public journal.
>
> In thus retiring from this more public station, it is by no means his intention to abandon the field of labor in which it has so long been the business and solace of his life to hold a humble place. But whether his days shall be prolonged for the completion of other works illustrative of the Bible, or whether his race of life be soon to close, he would ever say, THY WILL, O GOD, BE DONE!

Happily, nearly thirty more years of life were to be given him for the "completion of other works illustrative of the Bible," as well as for inestimable service in helping to organize the Union Theological Seminary. In 1836 appeared his translation of Gesenius's *Hebrew Lexicon*. The same year his *Greek and English Lexicon of the New Testament*, one of his greatest contributions to Biblical science, was published.

Almost simultaneously with its publication he was called to the chair of Biblical Literature in the Union Theological Seminary. His letter to the Board of Directors, announcing his acceptance of their call, is one of the most important documents connected with the early history of the institution. It is dated New York, January 20, 1837, and the larger part of it is here given: —

Gentlemen: Having been for some months in this city for the purpose of obtaining information as to the plan and prospects of the Seminary under your charge, and having received on every hand the most frank and full communications, I am now ready, after prayerful and careful consideration, to give an answer to the letter of your committee announcing that you had unanimously elected me to the office of Professor of Biblical Literature in the Seminary.

It has been to me a matter of high gratification to find that the Seminary, in its rise and future prospects, rests upon the sinews of Christian enterprise and piety in the city of New York; that it is the nursling of the churches in the city, and as such will, if deserving, be borne in their arms, and cherished in their warm affections. Thus founded and nurtured, if it be conducted in the same spirit, there can be no doubt, to a believing mind, that God will make it the instrument of great good, and crown it with abundant prosperity. The great principles of faith and practice on which the Seminary is founded have my full and cordial assent; and it has thus far been, as it will hereafter be, the desire and effort of my life to inculcate those principles, and extend their influence so far as God shall give me opportunity.

In aid of this great object, permit me here to offer a few suggestions in reference to the department to which you have called me, which are chiefly the result of personal experience, and may have, perhaps, a bearing upon the future influence and interests of the Seminary.

The constitution properly requires every Professor to declare that he believes "the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice." This is placing the Bible in its true position, as the only foundation of Christian theology. It follows as a necessary consequence, that the study of the Bible, as taught in the department

of Biblical Literature, must lie at the foundation of all right theological education. To understand the Bible, the student must know all about the Bible. It is not a mere smattering of Greek and Hebrew, not the mere ability to consult a text in the original Scriptures, that can qualify him to be a correct interpreter of the word of life. He must be thoroughly furnished for his work, if he be expected to do his work well. A bare enumeration of the particulars that fall within the department of Biblical Literature will show that it covers a wider field than is generally supposed. To it properly belong full courses of instruction in the Hebrew, Greek, and Chaldee languages, and also, as auxiliaries, in the Syriac, Arabic, and other minor dialects, in Biblical Introduction, or the History of the Bible as a whole, and its various parts, its writers, its manuscripts, editions, versions, etc., in Biblical Criticism, or the history and condition of the text, in Biblical Hermeneutics, or the theory and principles of interpretation, in Biblical Exegesis, or the practical application of those principles to the study and interpretation of the sacred books, in Biblical Antiquities, and, further, a separate consideration of the version of the Seventy, as a chief source of illustration for both the Old and New Testaments.

I do not make this enumeration in order to magnify my own department, — far from it, — but rather to lead your minds to see and inquire, "Who is sufficient for these things?" Certainly it does not lie within the power of any one man, whoever he may be, to do justice to all these important topics. But there must be in every great undertaking a day of small things, there must be months and even years of weakness, though yet of growth, and my object in these remarks will be accomplished if they serve to draw your attention to the importance of the general subject, and thus prepare the way for further action, whenever God in his providence shall seem to render it expedient.

In this connection, permit me to suggest whether it may not in due time be advisable to connect with the Seminary a popular class for Biblical instruction, intended particularly to prepare pious young men as teachers of Bible classes and in Sabbath schools. On the general subject of a Library, it is here only proper to remark, that a full apparatus of books in every department of theology is of course indispensable to the prosperity of the institution. In particular, the Library should also contain a complete series of the works of the Fathers, so called, in the best editions, and with

proper apparatus, and also the best editions of every Greek and Roman writer, with the necessary aids for their elucidation. There is not a page of any Greek writer which does not in some way yield illustration to the sacred text, and the same is true also, in a modified sense, of all the Roman writers.

Another thing which has often struck me as of great importance in connection with an institution of this kind is the power of the press. At the present time there are in this country quite a number of theological works, the manuals and text-books of our theological seminaries, which have been and can be printed only at a single press in the whole land, and that connected with a sister seminary. The influence which that press has thus exerted, and must still exert, is obvious to all; and I am aware of no external aid more powerful than this to build up and extend both the theological and literary reputation of a seminary. At a comparatively small expense founts of Greek and Oriental type may be procured, which can easily be so placed in connection with the institution, or under its control, as to accomplish great effects without further expense or hazard to the Seminary.

There remains a single point which is personal to myself. It is known to some of you that I am connected by family ties with Europe, and that it has been my purpose to visit that continent during the present year. This purpose my duty to my family compels me not to forego, while yet my visit thither might be rendered available to the Seminary in the purchase of books for the Library, and in the establishment of such correspondence and agencies as should greatly facilitate the procurement of them in future. At the same time, I have for years connected with the idea of this voyage the hope and intention of visiting Palestine, with reference to the preparation of a Biblical Geography, a work much needed in our theological seminaries. Nor can I doubt that such a visit would increase in a high degree my feeble qualifications as a teacher of the Bible.

He then says that, in order to carry out his purpose of visiting Europe, leave of absence "for a period not exceeding one academic year" would be requisite; it being understood that a suitable person should be employed, at his charge, to perform the duties of the department during his absence, and that his time while in Europe should be at the disposal of the Board

as far as they might wish to avail themselves of it for any objects connected with the Seminary. His letter closes thus:

> Should you deem it compatible with the interests of the Seminary that I take the office under this condition, I am ready to throw myself heart and soul into the work, and exert to the utmost all the feeble powers which God has given me, trusting that in co-operation with my respected colleagues, and with the blessing of God upon His own work, an institution may be raised up which, by its happy influence upon the churches of this city and of our land, shall repay a hundred-fold into the bosoms of its founders the cares and exertions and sacrifices which they have been called to make in its behalf.

In accordance with the condition mentioned in this letter, Dr. Robinson set sail for the Old World, July 17, 1837, and, leaving his family in Berlin, proceeded at once to the East. Early in 1838, accompanied by the Rev. Eli Smith, an honored missionary of the American Board, he entered upon the task of thoroughly exploring the Holy Land. In October he rejoined his family at Berlin, where he remained nearly two years, busied in preparing for the press his *Biblical Researches.* In 1841 this great work appeared simultaneously here, in England, and in Germany. It was greeted with universal applause. In 1842 the Royal Geographical Society of London awarded him a gold medal, and the University of Halle honored him, as Dartmouth College had done in 1831, with the degree of D.D. Two years later, he received the degree of LL.D. from Yale College. In the autumn of 1851 the Board of Directors, unsolicited, voted him leave of absence for a second exploring tour in Palestine. Setting out in December of that year, he visited Berlin, landed in Beirout early in April, 1852, accomplished the new exploration, and reached New York again on the 27th of October. In 1856 the results of this journey appeared in a new volume of *Researches.*[1] Dr.

[1] This volume contains the following Dedication: "To CHARLES BUTLER, ESQ., of New York, the Earnest Promoter of Christian Learning and of Christian Enterprise, a Friend of many Years' Standing, to whose Encouragement

Robinson projected another great work on the Holy Land, to be entitled *Biblical Geography;* but although fully planned and actually begun, ill health and the failure of his eyesight prevented its completion. In May, 1862, he went abroad for the purpose of consulting Dr. Graefe of Berlin, the renowned oculist. But the end was rapidly drawing near. He returned to New York about the middle of November, and on Tuesday evening, January 27, 1863, quietly passed away from earth, in the sixty-ninth year of his age.

A little volume, published by Anson D. F. Randolph in 1863, contains warm and just tributes to his memory by two of his colleagues.[1] I give a single extract from the remarks of Prof. Henry B. Smith: —

> Francis Bacon tells us that there are three kinds of workmen: spiders, who spin all from their own bowels; ants, who simply collect; bees, who collect and work over. Dr. Robinson is to be ranked among the latter of these classes, having left something well worked over for the benefit of mankind. He was emphatically a working man, seduced neither by the pleasures of imagination nor by the subtleties of metaphysical refinement. A "large roundabout common sense" characterized all he did and said; an inflexible honesty presided over his investigations. Of himself and his own works he rarely spoke unless solicited, and then briefly; but he was always ready to impart what he knew, that he might increase the sum of knowledge. Attached to the faith in which he was bred, he was never a polemic; he never took part in ecclesiastical agitations; he stood aloof from doctrinal controversy, and ever showed a truly catholic and magnanimous spirit.
>
> In person he was built upon a large and even massive scale; with broad shoulders and muscular limbs, that denoted capacity for great endurance and toil; crowned with a head of unusual volume, a broad and open forehead, with perceptive powers predominant; a shaggy eyebrow, a full bright piercing eye, though usually

and Aid in this Second Journey to the Holy Land the Author has been greatly indebted, This Volume is gratefully dedicated."

[1] The Life, Writings, and Character of Edward Robinson, D. D., LL. D., read before the New York Historical Society, by Henry B. Smith, D. D., and Roswell D. Hitchcock, D. D. Published by Request of the Society.

shaded through infirmity; and altogether giving the impression, even to a casual observer, of a man of weight and mark. . . . In his character, habits, associations, and sympathies, he was every whit an American, and loved his country more the more he knew of other lands. He died in the midst of the perils and darkness caused by the "weight of armies and the shock of steel"; but he did not doubt the final triumph of the cause of liberty and law.

HENRY WHITE, D. D., was born in Durham, N. Y., on June 19, 1800. His early years were spent mostly in laboring on his father's farm. In the winter he attended the district school, and at the age of seventeen began himself to teach. When about eighteen he passed through a sharp spiritual conflict, which at length issued in Christian peace and hope. Soon after, he united with the Presbyterian Church in Cairo, a few miles from his native place. He was fitted for college in the Academy at Greencastle, N. Y., then under the care of Mr. Andrew Huntington, and joined the Junior class in Union College in 1822. The following extract from a letter of the Rev. Dr. J. D. Wickham, of Manchester, Vt., dated December 17, 1886, touches upon this period of his life: —

My first acquaintance with Dr. White was when he had commenced a course of study preparatory for college, with a view to entering the Christian ministry. This was in Greencastle, N. Y. The venerable Pastor Hotchkiss of that place introduced him to me as a young man of high promise, who needed and should have help in obtaining an education for the work of preaching the Gospel. I was at that time an agent of the Presbyterian branch of the American Education Society, having been engaged for this service by the Rev. Drs. Richards and Hillyer, the committee for agencies. It may interest you to read a memorandum then made regarding one who in the course of time was to be the first Professor of Systematic Theology in the Union Theological Seminary. It is as follows: —

Henry White of Cairo, N. Y. For two years a member of Greencastle Academy. He wishes to enter the Junior class in Union College. Characterized by Rev. Mr. Hotchkiss as a pious, discreet, and excellent young man, highly esteemed in this place, called a very good scholar

by his instructors, not brilliant, but judicious and accurate. Was examined by Professors of Union College and recommended to the American Education Society two years ago. His father is poor, but endeavors to help him to a part of his clothing. Upon acquaintance am much interested in the young man. What shall he do?

The above is my memorandum made in 1822. Having a few days before been told by the Rev. Dr. Porter, then pastor of the Presbyterian Church in Catskill, that a Ladies' Education Society in his congregation would be willing to appropriate their funds to some worthy young man preparing for the ministry, I wrote to him about Mr. White. The result was that his expenses were borne by that society till he had finished his college course. When, therefore, our acquaintance was renewed by Mr. White's call to the pastorate of Allen Street Church, I was accustomed to help him in emergencies by preaching in his pulpit, and on one occasion by taking part in a course of lectures to his people on Church History. We met as old friends as often as we found ourselves together at the assembling of Chi Alpha.

Mr. White was especially distinguished, during his college course, in the departments of mathematics and philosophy, and graduated with high honor in 1824. Having studied theology at Princeton for two years, he was licensed to preach by the Presbytery of Columbia, in 1826. Soon after, he undertook an agency for the American Bible Society in the South. In 1828 he accepted a call to the Allen Street Church in this city, and was installed as its pastor. Having taken an active part in founding the Union Theological Seminary, he was elected to be its first Professor of Systematic Theology. On the death of Dr. Richards he received a call to the same chair in the Auburn Theological Seminary; but he declined the call, and continued his labors in this institution until his death, which occurred on August 25, 1850. To the last moment his self-possession and peace of mind remained undisturbed. In response to an inquiry of his physician he exclaimed: "Oh the unspeakable preciousness of the atonement by the blood of Christ! I have preached it for years, and taught others to preach it, and now I know its

worth." A few extracts from a warm and discriminating tribute to his memory, written by his friend, Dr. Asa D. Smith, will show what manner of man he was, both as a pastor and theological teacher: —

For more than fifteen years I was intimately associated with him, — at first as a co-presbyter, and one of his nearest ministerial neighbors, and much of the time afterwards as one of the Directors in the Seminary in which he attained such eminence as a theological teacher. During most of the last years of his life, my relations with him were still more peculiar, — almost those of a co-pastor. I knew him well, and sorrowfully feel that, while I had few such friends to lose, there remain to the Church few such men in the list of her public servants.

As to his personal appearance, Dr. White was of medium height and of rather spare form. He had a very keen eye, a lofty, expansive forehead, and in all respects a contour and cast of countenance indicative of intellect and energy of character. The furrows of thought and care in his face, and the premature and unusual whiteness of his hair, made him appear much older than he really was. Though but fifty at his death, a stranger, judging from the venerable aspect he presented in the pulpit, would have pronounced him at least sixty. His personal habits were marked by great plainness and simplicity, yet he was ever affable and courteous. He had naturally a strong, discriminating mind, well balanced and abounding in practical wisdom. He was not of that class who, however profound in professional matters, as to all common things are mere children, and need to be kept in leading strings. A rare counsellor he was, as well in regard to life's minor matters as to its weightier concernments. He was a man of great decision, — not hasty in laying his plans, but, when they were once adopted, steadfast and immovable. I have seldom met with a man who held to deliberately formed purposes with so tenacious a grasp. He had great directness and transparency of character; he was at a great remove from low intrigue, and from all disingenuous or dishonest management. Sagacious he was indeed, skilled in men as well as books; he knew better than most how to approach most felicitously our many-sided humanity; he knew what a Roman poet has called the "tempora mollia fandi." He was in all points reliable; you knew not only where to find him, but where he would remain.

As a preacher he was eminently thoughtful, clear, convincing, and pungent. Professor of theology though he was, deeply versed in metaphysical subtleties, yet all who were accustomed to hear him can bear witness how plain and scriptural, how suited to minister, not to "vain jangling," but to "godly edifying," were his topics and his treatment of them. His career as a pastor was very successful. With the tenderest interest do the members of the Allen Street Presbyterian Church still recur to the scenes of his ministry among them. As nearly as I am able to ascertain, not far from four hundred persons were, during the eight years of his pastorship, received into the church, about one hundred and ninety of them on profession of their faith.

As a teacher of theology, Dr. White had peculiar and almost unrivalled excellence. His system was eclectic, but yet original and independent, — the result of his own careful examination and profound analysis. He loved the old paths of God's Word. Though he called no man master, his system was Calvinistic in its great outlines; yet to him it was greater praise to call it Biblical. And eminently skilled was he in unfolding it to his pupils. Remarkable especially was his tact in setting their own minds at work, and then meeting, by a single condensed statement, by a single but clear distinction, by a familiar but luminous illustration, whatever difficulty their awakened intellects might be troubled with. Great and almost irreparable is his loss to our Seminary. He was its first Professor, he began with its beginning, he had personal experience of all its trials, and the point of prosperity which the institution has in so short a time reached is in no small degree ascribable to his great ability, his unwearied labor, and his ready and ample sacrifices. As children for a father, so mourn the students for him.

Thomas Harvey Skinner, D. D., LL. D., was born near Harvey's Neck, N. C., on March 7, 1791. He entered the College of New Jersey in 1807, joining the Junior class. On leaving college he began the study of law in the office of his brother, at Edenton, N. C.; but upon his conversion, shortly after, he decided to exchange the study of law for that of divinity. To this end he went to Princeton, and later to Elizabethtown, where he became a theological pupil of the

Rev. Dr. John McDowell, a leading Presbyterian pastor of that day. He was licensed to preach on December 16, 1812, and ordained co-pastor with Dr. Janeway of the Second Presbyterian Church, Arch Street, Philadelphia, on June 10, 1813. In 1816 he accepted a call to the Fifth Presbyterian Church in Locust Street, and was installed over it on December 1. A few years later a new house of worship was erected in Arch Street, near Tenth, and dedicated on June 8, 1823, Dr. Miller of Princeton preaching the sermon. Here he labored with remarkable power and success. Early in 1828 he accepted a call to Boston; but the climate proved unfriendly, and at the earnest entreaty of his old flock in Arch Street he returned to Philadelphia and resumed his pastorate there. In 1832 he consented to take the chair of Sacred Rhetoric in the Theological Seminary at Andover. In October, 1835, the Mercer Street Presbyterian Church, New York, was organized, and Dr. Skinner was invited to become its pastor. He accepted the call, and this was his last and in some respects most important pastorate. It continued for thirteen years, and was fruitful in the highest degree. I doubt if any other man then living could have taken his place and done his work in New York. The great schism in the Presbyterian Church was soon to occur. The Union Theological Seminary was about to be founded. Dr. Skinner's history, his uncommon weight of personal and ministerial character, his wide acquaintance and intimacy with leading men in New England and the Middle States, and his position as the pastor of one of the strongest metropolitan churches, gave him an influence in the New School body, and in sustaining as well as shaping the course of the Union Seminary, which nobody else could have wielded. To him, indirectly at least, the institution was indebted for the legacy of Mr. James Roosevelt, an honored member of his Mercer Street flock, for the twenty thousand dollars bequeathed to it by one of his old Philadelphia friends, Mary Fassitt, and for the various gifts of Mr. James Boorman;

all of which helped so effectually to rescue it from its financial troubles.

We come now to the closing period of his public life. He resigned his pastoral charge early in 1848, and in March of that year was inaugurated Professor of Sacred Rhetoric, Pastoral Theology, and Church Government in the Union Theological Seminary. In this position he labored without interruption for almost a quarter of a century. On February 1, 1871, in the eightieth year of his age, he passed away from earth. His funeral took place on Saturday, February 4, at the Church of the Covenant. It was a scene never to be forgotten by those who witnessed it. The following is an extract from Dr. Henry B. Smith's address on the occasion:

Our Seminary owes as much to Dr. Skinner as to any other man; in some respects, especially in its spiritual power and history, it owes more to him than to any other man. I am to say a few words on what he was to us, and of our special loss. A theological seminary needs to be poised upon a spiritual centre; not only to be rooted in Christ the Head, but also to centre in some visible impersonation of the spiritual power of a living Christian faith, animating its members by example and by word. That was the position which our venerable senior Professor held (all unconsciously to himself) to both the Faculty and the students of this institution.

Few men whose lives are so long spared are what he was. He never outlived his enthusiasm for anything good and true, even though it might be new. On the themes that interested him he would light up to the last with the fervor of youth. In his higher mental powers he did not seem to grow old. Now and then the brightness of his eye was dimmed, his hearing became a shade less acute, his abstraction from external things was somewhat more noticeable; but his intellect remained clear and active; his soul grew larger with his growing years, and the scope of his spiritual vision was widened as he mounted higher and higher. How easily he surpassed us all in spiritual discernment!

And this was what distinguished him: while living in the world, he lived above the world. I have never known a more unworldly character. He was absorbed by a higher life. The so called fas-

cinations and distractions of this teeming metropolis were no temptations to him; he was among them, but not of them; they just glanced off from his untarnished shield. And even in the Church he could never understand manœuvring and ecclesiastical politics; he knew so little about such by-means that he was really amazed at them. He just thought and said what seemed true, and did what seemed right, and all the rest was no concern of his; somebody would take care of it. And he was so single-minded that, had the necessity come, he would, I doubt not, have marched to the stake singing the song of victory. He believed in another life. In Plato's immortal description of the cave and the light, he tells us that the dwellers in the cave when they come to the light seem to others to be dazed. There is always a kind of abstraction about great thinkers, poets, and divines. Common people cannot quite see through them. They speak from a larger view, and to a greater audience, than that of their own generation. Mutely they appeal to a coming tribunal. And so our departed friend was at times engrossed and absorbed in the high subjects of Christian thought. He pondered them by day and by night. He saw them from the mount of vision. He described them in glowing periods. His fellowship was with the Father and the Son. If he thought and spoke less of the things of time, it was because, like Paul, he was rapt in a higher sphere, — where "God's glory smote him in the face." He was to the last a reader, a student, and a thinker. No student in the Seminary had a keener relish for hard work than he, or found more to learn. Until within two or three years he was always rewriting his lectures and even his sermons. His most carefully prepared work, his *Discussions in Theology*, an admirable book, was published only three years ago. Some of the essays in it are not only complete in their anatomy, but are finished with the refined art of a sculptor. The same volume also defines his theological position. In seeking for truth he never seemed to ask, What is the view of my side? but, What is the truth itself? He did not take his definitions from any man. Cordially attached to the theology of the Reformed Churches, he was always willing to merge lesser differences for the sake of the unity and prosperity of the Church.

His Seminary duties were not official tasks; he loved his work, and it grew upon him. His lectures on Church Government, and Sacred Rhetoric, and the Pastoral Office, were wrought out with

comprehensive thought and care. To the very last he read all new works on these subjects, though he did not find in them much that was new to him. But he praised many a book, and many a sermon, rather from the fulness of his own vision than from what others could find in them.

All true human greatness is also humble; it does not seem to seek its own. With his acknowledged superiority, how deferential was our brother to others, even to men of low estate! It was sometimes embarrassing to us to find that he was not aware of his own superior position. He was among us as one that serveth. There was about him a certain grace of manner, an old-time chivalry of tone (now almost a tradition), towards those less and younger and weaker than himself, which showed the true nobility of his soul. It came from his high sense of personal honor, which made him honor all men. He was magnanimous, because he was humble.

And what a helper and friend he was! His personal affections were unswerving. When I came here, he took me by the hand, and its cordial pressure was never relaxed. When the pastor of this church succeeded him in the ministry, no one greeted him and no one has clung to him as did he. He was never weary of talking of his old friends at home in North Carolina, — of Dr. Wilson, and Brother Patterson, and Albert Barnes, with whom he was united in life, and by death not long divided, — of his teachers and classmates in Nassau Hall. What he was as a husband and a father, — dearest of all earthly names, — they only fully know who to-day mourn most deeply and are most deeply comforted.

A thousand of his pupils, all over our country and in many a distant land, mourn with us his loss; and many thousands to whom he preached the Gospel will sorrow for him who led them to Christ, and by his own life showed the way.

As a teacher in the Presbyterian Church he was cordially attached to its doctrine and government. But this did not exclude, it rather favored, his love for the whole body of Christ. It not only gave him zeal for our auspicious reunion, but enlarged his love for all who profess and call themselves Christians. His charity could not be bounded by the confines of any sect. He believed more fully in the invisible than in the visible Church. He loved all the brethren and labored for all men.

His power and influence as a theological teacher were also in-

creased by his keen sense of the honor and dignity of his own profession. In this he was not humble, for he spake from a high calling. Necessity was laid upon him. No student could doubt that he really felt, Woe is unto me and to you, if we do not preach the Gospel, for eternity is here at stake. No one could doubt that he truly believed the ministry of the Gospel to be the highest and the most serviceable office which man can fill, that of an ambassador for Christ, at the service of all men for their spiritual welfare.

His personal power was also enhanced, year by year, with the increase of his spiritual life; while the outward man was perishing, the inward man was renewed day by day. He became more and more a living epistle, a gospel of God's grace, known and read of all men. Vexed and perplexing questions were merged in a higher life. Revealed facts took the place of the doctors of the schools, and with advantage.

Thus he lived and grew day by day, in his serene and hallowed old age, towards the measure of the stature of a perfect man in Christ Jesus. Was he, then, a saint on earth? He was *called* to be a saint, and he was always fulfilling his calling, not counting himself to have attained, but ever pressing onward. Upon the whole, I think he was as saint-like a man as any of us have ever seen.

So he lived on, with his wiry and flexible frame, mind and body active to the last. Every succeeding winter we have thought might be too much for him. But he bore up bravely till he touched the verge of fourscore years. The shadows of his life lengthened, but he saw not the shadows, for his face was turned to the light. Ten days ago I met him at the Seminary for the last time, and his grasp was as firm and his look as warm as ever, though even then he said, "I cannot long be with you." He went out into the piercing cold, its rigor seized upon him; its fatal grasp could not be loosened. His time had come; his Master called, and he was always ready. Of death he had no fear, though he sometimes said that he shrank from dying. But at last even this natural fear passed away, and he could say with a full heart:

> "Welcome the hour of full discharge,
> Which sets my longing soul at large,
> Unbinds my chains, breaks up my cell,
> And gives me with my God to dwell."[1]

[1] Henry Boynton Smith, his Life and Work, pp. 452–456.

Henry Boynton Smith, D.D., LL.D., was born at Portland, Me., on November 21, 1815. At the age of fifteen he entered Bowdoin College, where he graduated in 1834. His theological studies were pursued at Bangor and Andover, and, later, at the Universities of Halle and Berlin. While in Germany he devoted himself with enthusiasm to philosophy and church history, as well as to divinity. At Halle his relations with Tholuck and Ulrici were especially intimate; they loved and treated him as a younger brother. In Berlin he was often a welcome guest at the house of Neander. His teachers, indeed, seemed to regard him less as their pupil than as their friend and equal. With some of the younger theologians — Kahnis and Godet, for example — he formed ties of friendship, which remained fresh to the day of his death. After his return to the United States, he served for a year as an instructor in Bowdoin College. In 1842 he was ordained as pastor of the Congregational Church in West Amesbury, Mass. In this little village he spent five pleasant years, winning more and more the love of his people, and here began his happy domestic life. From 1845 to 1847 he also gave instruction in Hebrew at Andover. In 1847 he became Professor of Mental and Moral Philosophy in Amherst College. His work here, though short, was full of good and lasting fruit.

In 1850 he received a unanimous call to the chair of Church History in the Union Theological Seminary. After long deliberation and not without a severe struggle of mind he accepted the appointment. He entered the Presbyterian Church to become one of its most honored teachers and leaders; but his filial affection for New England continued strong to the last. It was, however, a period of ecclesiastical as well as theological change, transition, conflict, and readjustment; suspicion and jealousy were in the air, and loyalty to new was sometimes mistaken for disloyalty to old relations. Dr. Smith did not escape the trial — and a very sharp trial it was — of being

sometimes represented as unfaithful to New England. He was the more tried, because a number of his most intimate friends were charged with the same offence. He defended both his friends and himself in a series of articles in *The New York Evangelist*, and there the matter ended. This was the only painful incident of his experience in passing from a Congregational to the Presbyterian Church.

In 1854 he was transferred from the chair of Church History to that of Systematic Theology. Four years later he revisited Europe. The war for the Union stirred him to the depths of his being, and called forth in its defence some of the most powerful articles he ever wrote. He was deeply exercised also on the subject of the reunion of the Presbyterian Church, and by the sermon entitled *Christian Union and Ecclesiastical Reunion*, preached by him at Dayton, Ohio, in 1864, as retiring moderator of the General Assembly, struck the key-note of that great movement. In 1866 he made a third visit to the Old World, going in the interest of the Evangelical Alliance. Toward the close of 1868 his health became so much impaired that he had to abandon all work and flee for his life. Early in 1869 he went abroad with his family, and spent a year and a half in Germany, in Italy, and in the lands of the Bible. Returning in 1870, better, yet not well, he resumed his work in the Seminary. But toward the close of 1873 he was prostrated by a new attack of disease, and on the 13th of January, 1874, he resigned his chair. He was at once made Professor Emeritus, and afterwards Lecturer on Apologetics. During the next three years he carried on the struggle for life with extraordinary resolution. In the autumn of 1876 his strength had so rallied that the Board of Directors appointed him to deliver the Ely Lectures on the Evidences of Christianity. He was in the midst of his preparation for a course on Evolution when death overtook him. He entered into rest on Wednesday morning, February 7, 1877, in the sixty-second year of his age. "His last public utterance

was in the prayer meeting at the Church of the Covenant, on the evening of November 1st, 1876. The subject for the evening was one of the Pilgrim Psalms, the 122d: 'Jerusalem is builded as a city that is compact together. Pray for the peace of Jerusalem.' He rose, and taking up the thought of what Jerusalem had been to the Church of all ages since its foundation, he dwelt upon the love and longing which had gone out to it from the hearts of the pilgrims in its palmy days, from beneath the willows of Babylon, from prince and devotee and Crusader, touching here and there upon salient points in its history, until, with the warmer glow of emotion stealing into his tremulous voice, he led our thoughts to the Jerusalem above, — the Christian pilgrim's goal, and the rest and perfect joy of the weary. The talk was like the gem in Thalaba's mystic ring, — a cut crystal full of fire. Perhaps something of his own weariness and struggle crept unconsciously into his words, and gave them their peculiar depth and tenderness."[1]

Professor Smith's funeral took place in the Church of the Covenant on the afternoon of February 9th. The assembly was such as is seldom seen in this country, representing what was highest and best in American scholarship. In a letter to me, dated February 10, the late Henry W. Bellows, D. D., the distinguished Unitarian minister, thus refers to "the great and glorious scholar" by whose bier he had just been standing: —

> The depth and breadth of Professor Smith's theology and piety, the unaffected charity of his sympathies, his modesty under the crown of learning and philosophy which he so manifestly wore, his entire freedom from low ambition of place or name, his gayety of heart in weary invalidism, and the vigor of his soul so set off by the frailty of his body, — all these rare and precious characteristics I with thousands of others who have a nearer right to avow them shall ever cherish and lament to lose. How it belittles our sense of human recognition and estimation to think how feebly the gen-

[1] Dr. Marvin R. Vincent.

eral public knows what a treasure has dropped from the world, and how poor it leaves the church and the scholarship of America! Excuse my seeking this means of relieving my own sorrow, and of making you the receiver of this feeble testimony to the worth and dignity of the honored saint we have just buried.[1]

In a letter to Professor Briggs of the Union Seminary, Dr. Dorner of Berlin thus referred to Dr. Smith: —

Sehr schmertzlich hat mich der Tod von Henry B. Smith berührt. Ich habe ihn als einen der ersten, wenn nicht als ersten Amerikanischen Theologen der Gegenwart angesehen; festgegründet in christlichen Glauben, frei und weiten Herzens und Blickes, philosophischen Geistes und für systematische Theologie ungewöhnlich begabt.

Here is an extract from a letter of Professor Godet, of Neuchatel, to Mrs. Smith: —

La première fois que nous nous sommes rencontrés, c'était à Berlin, chez notre père spirituel, l'excellent Neander. J'ai appris alors à connaître en lui l'un des jeunes chrétiens les plus aimables, l'un des *gentlemen* les plus chrétiens que j'ai jamais rencontrés. Plus tard j'ai eu la joie de revoir M. Smith en Suisse. Devenus professeurs l'un et l'autre, nous causâmes naturellement de théologie, et j'appris alors à connaitre l'un des esprits les plus profonds, les plus judicieux et les plus perspicieux que j'ai jamais rencontrés. Il dominait chaque sujet et me dominait en en parlant. En apprenant la mort de cet homme éminent, j'ai eu le sentiment bien profond: Voilà un citoyen rentré dans sa patrie!

I will add one other tribute, that of Dr. Francis L. Patton, now President of Princeton College, in his address at the dedication of the new buildings of the Union Theological Seminary, December 9, 1884: —

Speaking of the Reunion, however, reminds me that some time ago I printed a sentence which has been quoted several times since

[1] Professor Smith was warmly attached to Dr. Bellows. As the steamer was on the point of sailing, in 1869, he handed me his card with a few farewell words written upon it in pencil, saying, "If I never come back, give this to Dr. Bellows." After his death I sent it to Dr. Bellows, who was deeply touched by the incident.

for no other reason, I am sure, than its transparent truthfulness. I said that "Henry B. Smith was the hero of Reunion." So he was; and if this were his only glory, this in the minds of some men were glory enough. But this was not his only glory. The last generation had three Presbyterian controversialists in the sphere of dogmatic theology: William Cunningham, Charles Hodge, Henry B. Smith. Each supreme in his special department, and Henry B. Smith, we do not hesitate to say, was a monarch in the sphere of historico-philosophical discussions pertaining to theology. I beg Dr. Hitchcock's pardon. I have called Dr. Smith a controversialist. Perhaps I ought not to have done it, in view of what we heard this morning. I know that the theology of Union Seminary is irenic. But I could not help thinking, when Dr. Hitchcock told us so this morning, that if Dr. Smith was irenic when he wrote his review of Draper, and his criticism of Mill, and his refutation of Whedon, I would have given anything to see him when he was roused.

I wish that my friend Dr. Hodge were in my place, for I should like you to know what a representative dogmatician thinks of Dr. Smith's systematic theology. I will not attempt to give his estimate of that work, but I am telling no secret when I say that the students of Princeton Seminary are in the habit of reading this volume in connection with Dr. Charles Hodge's Systematic Theology, and that they do it under the advice of their Professor. I may be allowed to say a word in regard to the recently published volume of *Apologetics*, as it falls within my own department. It is a fragment, they say; in one sense a fragment, and yet in another not. The foundations of the building are not the building; and we have here the foundations of a cathedral the like of which does not exist. The plans and specifications of the architect are not the building, yet they have a completeness of their own; and in this volume we have the defences of Christianity sketched by a great architectural genius with a comprehensiveness which, I think I may soberly say, cannot be duplicated by anything in the literature of Apologetics.

Professor Smith was an indefatigable worker both in and outside of the theological chair. While at West Amesbury he did much in the way of translations from the German for the *Bibliotheca Sacra*. In 1859 he founded *The American Theological Review*, which in 1863 became united with *The*

Presbyterian Review under the title of *The American Presbyterian and Theological Review.* This again, in 1871, was united with *The Princeton Repertory*, under the name of *The Presbyterian Quarterly and Princeton Review.* A good deal of his best literary work consisted of articles in these Reviews, and of occasional addresses. The volume entitled *Faith and Philosophy* (1877) is composed chiefly of such articles and addresses. Among them are *The Relations of Faith and Philosophy* (1849); *Church History as a Science* (1851); *The Idea of Christian Theology as a System* (1854); and *The Reformed Churches of Europe and America* (1855).

In 1859 he published a *History of the Church of Christ* in Chronological Tables (folio). He also edited a revised translation of Gieseler's *Church History* (4 vols., 1859), and of Hagenbach's *History of Christian Doctrine.* After his death appeared *Lectures on Apologetics* (1882); *Introduction to Christian Theology* (1883); and *System of Christian Theology* (1884); all edited with great care and ability by one of his old pupils, the late William S. Karr, D. D., Professor of Theology in Hartford Theological Seminary.

Of Professor Smith's personal and social qualities, his manly simplicity, his unpretending modest ways, his genial sympathies, his quiet mirth, his quaint humor, his love of books and all good fellowship, his catholic spirit, his high-toned sense of truth and justice, his patriotic zeal, his kindly interest in young men and readiness to serve them, his devotion as a friend, his sweet domestic affections, — of all these there is no room to speak here. But the memory of them, and of that library, with which some of them are indissolubly associated, how very pleasant it is! "Who can forget that room, walled and double-walled with books, the baize-covered desk in the corner by the window, loaded with the fresh philosophic and theologic treasures of the European press, and the little figure in the long gray wrapper seated there, — the figure so frail and slight that, as one of his friends remarked,

it seemed as though it would not be much of a change for him to take on a spiritual body, — the beautifully moulded brow, crowned with its thick, wavy, sharply parted, iron-gray hair, the strong aquiline profile, the restless shifting in his chair, the nervous pulling of the hand at the moustache, as the stream of talk widened and deepened, the occasional start from his seat to pull down a book or to search for a pamphlet, — how inseparably these memories twine themselves with those of high debate, and golden speech, and converse on themes of Christian philosophy and Christian experience!" [1]

In 1881, *Henry Boynton Smith, his Life and Work*, edited by his wife, was published by A. C. Armstrong and Son. It is a most worthy and beautiful tribute to his memory.

William Adams, D.D., LL.D., was born at Colchester, Conn., January 25, 1807. His early studies were pursued at Phillips Academy, Andover, of which his father, John Adams, LL. D., was the principal. He graduated at Yale College in the class of 1827, and at Andover Theological Seminary in 1830. His first pastorate was over the Congregational Society in Brighton, Mass. In 1834 he accepted a call to the Broome Street (later the Central) Presbyterian Church in New York. In this important field he labored with great success until 1853, when the Madison Square Presbyterian Church, so closely associated with his name, was formed. Here he labored for twenty years; and they were years crowded with spiritual prosperity and usefulness. Both as a preacher and pastor his influence was powerful, far-reaching, and full of blessing. No Presbyterian minister in the country stood higher in the confidence and esteem of his own denomination, or of the Christian public. In 1852 he was chosen moderator of the New School General Assembly, and some years later took a leading part in the discussion and negotiations which issued in the reunion of the Presbyterian Church. In 1873 he accepted the

[1] Dr. Marvin R. Vincent.

appointment of President of the Union Theological Seminary, and Professor of Sacred Rhetoric. He died at his summer home, Orange Mountain, N. J., August 31, 1880. Dr. Adams was a frequent contributor to the religious press. He was also the author of the following volumes: *The Three Gardens; Eden; Gethsemane and Paradise, or Man's Ruin; Redemption;* and *Restoration* (1856); *Thanksgiving; Memories of the Day and Helps to the Habit* (1865); *In the World and not of the World* (1867); *Conversations of Jesus Christ with Representative Men* (1868). The second work mentioned is, perhaps, the most characteristic, as well as the most striking and attractive, of his books. He had marvellous skill in picturing and reproducing the family gathering, with the joyous domestic scenes and sweet grateful memories that rendered the old Thanksgiving festival such a red-letter day to the children of New England.

Dr. Adams was among the foremost preachers of his time. His printed sermons show his vivid apprehension of the saving truths of the Gospel, his evangelical fervor, his pastoral tenderness and wisdom, his power as an expounder of the inspired oracles, his devout spirit, and his whole-hearted zeal for the cause and kingdom of Christ; and yet there was an influence and a charm about the man himself, which his printed sermons only partially reflect. He was very gifted in saying the right word on special occasions. His address of welcome at the opening meeting of the Evangelical Alliance on October 2, 1873, may serve as an instance. He knew how to speak comfortably to the bereaved and sorrowing, to speak a word in season to him that was weary, and to melt all hearts by the scriptural warmth, aptness, and pathos of his utterance. His platform addresses were sometimes marvels of felicitous thought and illustration. I have heard few men who seemed to me to equal him in this respect. In the spring of 1864 I accompanied him on a visit to the Army of the Potomac, just before its march into the Wilderness. On our way from

Washington to the front, we found ourselves in the same car with General Grant, who invited us to attend the review of General Hancock's Corps on the following day. We did so, and remained with the army over the Sabbath, Dr. Adams preaching at head-quarters. Not long after our return home he spoke at the annual meeting of the American Tract Society, May 11, 1864, on the resolution, "That the salvation of our soldiery demands, and the blessing of God upon past effort justifies, increased faith and zeal and labors for the Army and Navy of the United States." His address is so characteristic, so interesting, and at the same time recalls so vividly one of the most anxious and eventful periods in the whole history of the war for the Union, that I cannot help giving it almost entire: —

I feel that there is but one object now in all our thoughts, the army of the country, — our own fellow citizens, our own brothers, our own children, who are toiling, fasting, fighting, bleeding, dying, for our sakes. In fact, such is the crisis that we have reached, and the amount of suffering, suspense, and agony with which our hearts are wrung, that all ordinary topics and forms of discourse seem stale and insipid. And it would better suit my own feelings if, instead of talking one to another, we should pour out our swollen emotions before our common Father, as best in accordance with the solemn sympathies of this hour.

I suppose that I have some peculiar emotions in regard to the reports that come to us, meagre as yet, but enough to excite our utmost solicitude in the midst of all our hopes, because I have recently had my eye upon that magnificent Army of the Potomac, and have mingled with its officers and men. Their faces are very distinct now to my eye, and my hand has not yet lost the warm pressure from the gallant Sedgwick and Wadsworth, which they gave me when, in the name of the Christian ministry and all these Christian churches, I invoked the blessing of Almighty God upon them and their cause.

It is but a few days ago, just when they were striking tents and ready for marching, that I was at the front; and the Lieutenant-General of the army courteously provided me with the means of seeing the major part of the army pass in review before me, with

its magnificent cortege of officers. I have seen some great masses of troops in the Old World. I remember one holiday review, three or four years ago, of thirty thousand riflemen in Hyde Park, London. But that was all show; this was solemn work. Not a word was said as that splendid body of men passed by their commander, regiment after regiment, brigade after brigade, division after division, hour after hour, — men seasoned for their work, whose physique was most imposing, and who had all the actual appurtenances and equipments of war. And the feeling lay solemnly upon the heart that they were upon the eve of an eventful crisis, when many of them who were in the pride of life and health would sleep on the earth that was waiting to be saturated with their blood.

I preached at head-quarters just two Sabbaths ago, the very last service that was held there. Just conceive of an audience composed entirely of one class, — not an old man, not a civilian, not a woman, not a child, but armed men; the commander in chief with all his staff, the officers of the army, and the great company of soldiers; and this just on the eve of a great movement! I am told that that was the last sermon preached there; the tent was struck shortly after, and preparations were made for the march. You can imagine what would be the emotions of a Christian minister in such a presence as that, and what he would chiefly speak of. I did not forget to say to them that they were remembered at the throne of grace, and that there never was a gathering in our Christian churches where they were not commended to God in prayer; and that they might be sure that many a gentle hand, unequal to the wielding of any other weapon than the sword of the spirit, in the closet would be wielding it for their defence and their blessing.

I told them in the plainest terms the great truths of the Gospel, what pertained to their personal salvation; and feeling that appropriateness was the first law of discourse, I told them of the dangers to which they were going, and what was their only protection. How, if they would adopt the habit of ejaculatory prayer, whether at the head of a column, running across the field in the discharge of some commission, or in the ranks exposed to the deadly hail, there was a way in which they could pray; that the channel of communication was opened between their hearts and God, and that death could not overtake them so quick but that they could lift their hearts to that Saviour who had brought them what was better

than valor, better than life itself, — His own blessing and salvation. I shall never forget the scene, the feeling that there was but a step between many of them and death. O what suspense there is in all our hearts with regard to personal friends, knowing not what shall be reported to us when the veil shall lift! When called to pronounce the blessing upon them, I could hardly master my own powers of articulation in an hour of such solemnity.

And now in regard to the army, where this society, it seems, has been very active in all its various agencies during the past season. Very few persons know what an army really is, and I confess that I had no conception of one myself. We have been accustomed to think that it was some compact body of men, that could be brought together in an hour or two, as we see at a parade or review in our own city. I speak of one army, the Army of the Potomac. This hall will hold, I suppose, not more than a thousand people, if as many, seated; but what would you think of a hundred such congregations!

I know that that Army of the Potomac, which we thought of as such a compact body, to be trundled hither and thither, as civilians would have it, at the word of command, — and nothing is more absurd than the criticisms and suggestions which are frequently made by civilians in regard to this whole subject, — this army when I saw it covered a space of one hundred square miles! Instead of being compact, it was a congeries of villages of tents all over the country; and if you jumped upon the railroad for sixty or seventy miles, you had it upon your right hand and upon your left all the while. In reply to my question, as to how long it would take in case of an assault to bring that army together compactly, I was surprised to hear the response of the Lieutenant-General, that it would take twenty-four hours. What a field is this for Christian effort!

Now as to its peculiar constitution. It is composed of the very flower of the country, men of one class, in the full vigor of life; and now I speak of it before that army was in motion, for then the agencies of this society were moved with the greatest activity for its spiritual advantage. How can I depict the scene to you? Suppose we go over to the extreme right, to the head-quarters of the gallant Sedgwick of the Sixth Corps, and see the series of six villages of tents. There is a regiment I single out in my mind. Do you wish to know how they live? They have made for them-

selves cabins out of mud and logs of wood, lined with canvas, and they are very comfortable, with a fire-place in them. These cabins are laid out in streets, a street for the officers and a street for each company; and they aim to keep them perfectly neat. When the soldiers are in this condition, — not in motion, not drilling, but waiting, — can you conceive of circumstances better adapted for religious instruction? I think not. They are away from home; they have a great deal of leisure, the hours of the day are all distributed with strict regularity; and there are very many hours when they have entire leisure, and then is the time when they can be approached with the greatest effect.

I remember seeing the mail come in to that particular regiment, and shortly after the newsboy on his mule, laden down with all sorts of publications. With what rapidity they were bought up! But oh! could you see the eagerness with which these letters were taken and read! I thought that one of the best things we could do was to write to the soldiers as often as possible, and to send them cheerful and interesting publications.

I enter one of these tents, which gives an idea of all the others. There are seats across. On the canvas are pasted the publications which have been received and read. There you will find the American Messenger pasted up where it is easy to be read. I remember sleeping one night in a soldier's tent, where I counted twelve copies of a certain number of *Harper's Weekly*, which contained a very beautiful and impressive picture of "The Soldier's Return to his Home," with the father, mother, wife, and children coming forth to greet him. These pictures indicate what one feeling is uppermost in the soldier's heart; and I then saw that a good picture is a good sermon, though I never thought so much of it before.

I have always felt that the arts minister very much to morals and religion, when they leave a picture upon the imagination. The New Testament is full of word pictures; and blessed be the art that can put them upon canvas and present them to the human eye. Those pictures given in our publications are not so much waste paper. They are impressive sermons, and they have spoken comfort and given spiritual instruction, I have no doubt, to many of those who occupy the tent of the soldier. And as to the agencies employed, they are very many and very successful. I speak particularly in regard to the *chaplains* of the army. There can be no question that, in the first instance, there were a class of men, unde-

serving of the position, who went for the name and for emolument; but these, I believe, have been weeded out; and never have I seen a more devoted, earnest, and successful band of Christian ministers than the chaplains with whom I came in contact in the Army of the Potomac.

In most of the encampments "the boys" have built a little chapel. I wish I could daguerreotype the scene that was before me the first night I reached that camp where I preached. The drum and bugle gave notice. The chapel was built of logs, the interstices filled with mud, but all clean and nice. In the corner was a large fire of sweet-spruce boughs, and slabs had been prepared for seats. It was very easy to preach to such an audience as that, their faces turned up to you and their ears drinking in the words of truth and soberness. I preached twice; but it was the Spirit of God preached through us and by us; and evidences clear as day there were of His power upon those consciences. These men were ready and anxious for services; they came around you and talked with you about religion; not merely about home, but about the way to be saved. One chaplain says, Let me introduce you to this man, and that man, — Captain this, and Captain that, — who then told me the circumstances of their conversion. One was coming from the grave of a companion in a snow-storm, when he began to think, as he never had before, about the salvation of his soul. There has been in these tents a great deal of prayer, a great deal of reading of the Scriptures, a great deal of serious seeking for the truth, and a great deal of serious, rapid action in the way of conversion during the past winter. And all those distinctions that we make so much of in our time of peace and leisure are quite forgotten.

I wish you could see a communion season there. I remember the staff of a general officer with whom I was quartered. It consisted of one representing the Protestant Episcopal Church; another was a communicant of the Baptist body, and another in the Presbyterian Church, and another in the Methodist Church; all forming one family, and sitting together at the celebration of the Lord's supper.

These army chaplains have peculiar opportunities for getting access to the minds of their men. They are brave men. Some of them have been in all the exposures of the camp. I was in immediate intercourse with one who has been with his regiment

since the first Bull Run fight.[1] He has been with the surgeons, unnecessarily exposing his own person. I heard of certain feats of great gallantry upon his part, which showed that there is a good deal of affinity between pluck and faith. He had left a position of much influence and usefulness, and would go with his men into almost any exposure in order to get their confidence, and to show that his heart was with them. I have seen "the boys" come into his tent, and heard him talk with them; and he told me that before every action these men would come to him and give him their money to take care of, and they would ask him to write to their friends a word about the result, if anything should happen. I know that at one engagement, after it was all over, he pinned cards on to forty-two men of his regiment who had fallen, and wrote as many letters to their homes, to tell their friends of the circumstances of their death. I do not wonder that General Howard, a praying man himself, said on a public occasion, in regard to that regiment, "I would rather have for any service that regiment with three hundred men and that chaplain, than a full regiment of eleven hundred men without him."

And I am happy to say that there are very many pious *officers* in the army, — men who feel for the spiritual condition of their commands, are accustomed to pray for them and with them, and who know also how to preach to them with great point and efficiency. I shall not soon forget the scene I witnessed in the tent of one of the chief officers of that Army of the Potomac. When ten o'clock P. M. came, he closed his tent and said, "At this hour my wife and daughters are reading a certain portion of the New Testament, and a certain collection of hymns which we have agreed upon; and so we will read them together now." He was a man who knew how to pray, and his valor was such as comes from faith in God.

Dr. Adams stood in very close and affectionate relations with not a few of his most distinguished contemporaries in various spheres of life; such men as Professor Moses Stuart of Andover, Dr. Schauffler, the eminent missionary, Dr. Muhlenberg, Albert Barnes, Isaac Taylor, author of *The Natural History of Enthusiasm*, Professor Morse, the famous inventor,

[1] Referring to his brother, the Rev. John R. Adams, chaplain of a Maine regiment.

Daniel Webster, General Scott, and General George B. McClellan. The last was for some time a member of the Madison Square Church, and had the greatest love and admiration for its pastor. Their summer homes for several years adjoined each other on Orange Mountain. The beautiful friendship between them was almost like that of brothers.

Dr. Adams's services to the Union Theological Seminary were most abundant during the last seven years of his life; but they had been many and invaluable during the seven and thirty preceding years, in which he had been one of its Directors, one of its ever watchful friends, and repeatedly one of its Professors Extraordinary.

Roswell Dwight Hitchcock, D. D., LL. D., was born at East Machias, Me., on August 15, 1817. He graduated at Amherst College, Mass., in 1836; in 1838 he entered Andover Theological Seminary, which he left the next year to accept the appointment of tutor at Amherst; in 1842 he returned to Andover as resident licentiate, and continued his studies there until 1844, preaching meanwhile in Maine and Massachusetts. In November, 1845, he became pastor of the First Congregational Church in Exeter, N. H., and with the exception of a year abroad, spent chiefly in study at Halle and Berlin, labored there until 1852, when he was appointed Professor of Natural and Revealed Religion in Bowdoin College, Brunswick, Me. Three years later, in 1855, he accepted a call to the chair of Church History in the Union Theological Seminary, where he labored for thirty-three years, during the last seven of which he also filled the office of President of the institution. In 1866, his health having become seriously impaired, he went abroad, and visited Italy and Greece. In 1869–70 he visited Egypt, Sinai, and Palestine; and in 1884 he went abroad once more, visiting Spain, Norway, and Scotland, where he received the Doctorate of Divinity from the University of Edinburgh. On the 16th of June, 1887, he

suddenly passed away from earth, at his country home, near Fall River, Mass.

Dr. Hitchcock was a very gifted man. His genius and talents, his culture, and his power of expression, were happily matched. He was a brilliant thinker; what he knew he knew thoroughly; while in clearness, manly energy, point, and curious felicity of utterance, he had few equals among all his contemporaries. I hardly ever heard him speak, whether in the pulpit, from the platform, at the meeting for religious conference, or in the circle of his ministerial brethren, without being pleasantly surprised, as well as instructed and edified. He was never confused or obscure, and always said something worth hearing. Being an orator, he made great use of the metaphor, but his metaphors were so apt and luminous as to surpass in effect the closest logic. Indeed, his rhetoric oftentimes was simply logic in a flame. Such mastery of beautiful and impressive speech does not come of itself; it is a growth and the fruit of earnest studies. In Dr. Hitchcock's case we are able to trace much of this fine growth back to its source. He was early touched by the new intellectual movement which pervaded New England during the fourth and fifth decades of this century. At Amherst, both as student and tutor, at Andover, and at Exeter, he felt its power, and drank in its spirit. The so called Transcendentalism of the period, whether as represented in the writings of Emerson and his friends, or in the writings of Coleridge, exerted a shaping influence upon his opinions, as also upon his style of thought and speech. For a while, indeed, it seemed to some as if he were drifting quite away from the old doctrines, both in theology and in literature. He chafed a good deal under what he regarded as the set, narrow formulas of much of the current orthodoxy, while at the same time he was far from accepting all the new views.

At Andover he belonged to a circle of young men of marked ability and independence, whose dissatisfaction with the existing state of things in Congregationalism inclined some of

them to enter the Episcopal Church, and others to a radical departure from the reigning schools. Of the former class was the late Dr. Edward A. Washburn, the distinguished preacher and scholar; the latter class had one of its strongest representatives in Roswell D. Hitchcock. The freedom and boldness with which he challenged old opinions and broached new ones touching important points of Christian belief, gave occasion to no little suspicion and evil report. He was widely regarded as infected with "Transcendental" errors, a serious matter in those days. Nor can it be denied that, after his settlement at Exeter and his visit to Germany in 1847–48, his sentiments and temper of mind underwent a decided change in the conservative direction. The Rev. Dr. Asa Cummings, one of the most influential religious editors of New England, writing to a friend in 1853, thus refers to this point: "His visit to Europe, and what he saw there, had an effect contrary to what was probably anticipated. 'As poison oft the force of poison quells,' the Transcendental things he witnessed there seem to have expelled what was abnormal in his own views."

Dr. Hitchcock's call to the Union Theological Seminary was preceded by some incidents, which should not be altogether ignored in this sketch of his life, for they teach a very valuable lesson. On the transfer of Dr. Smith to the department of Systematic Theology, he was naturally solicitous about his successor in the chair of Church History; and it was by him that Professor Hitchcock of Bowdoin College was suggested as the right man for the place. Inquiries were at once set on foot by the nominating committee, of which Dr. Adams was chairman, and with a result so highly satisfactory that Professor Hitchcock's name was unanimously presented to the Board. An extract from a single letter in response to these inquiries, will be read with interest in the light of the past third of a century. The letter is dated November 9, 1853, and was written by an eminent scholar and

divine, President at the time of one of the colleges of New England: —

After more than a year of familiar and pleasant intercourse with Professor Hitchcock, and many evenings of friendly theological conversation, I have formed a very high opinion of his personal and social character, of his intellectual activity and grasp, and of his theological thoroughness. In his dogmatic discussions I have always observed a decided historical tendency, — much beyond what is usual in these days. I have been particularly struck with his familiar and accurate acquaintance with the facts, the doctrines, and the great teachers, both of the earlier periods of the Christian Church and of the times of the Reformation, — with the importance he attached to such an acquaintance, his high appreciation of such themes, and his genuine interest in such inquiries.

Of his qualities as a preacher, I have had but little opportunity to form a direct and independent judgment. But what I have seen and heard unequivocally confirms in my own mind the universal voice of those who have had the pleasure of hearing him oftener. I think there can be no doubt, from his reputation in his old parish at Exeter, as well as from his reputation at Brunswick and wherever else he has preached, that he is one of the most admirable sermonizers and one of the most effective and popular preachers in the country.

In short, I regard him as a good man, with a great heart and a comprehensive mind, genial in his temperament, sound in his theology, thorough in his scholarship, ready and eloquent in speech, particularly apt in giving instruction, and, as I have said, with a special propension to historical views and investigations in connection with Christian doctrine, and a remarkable accuracy and fulness in the results of his researches.

Of my personal acquaintance among Congregationalists or Presbyterians, I know of no man not yet tried in the department who is in my judgment so admirably fitted for the chair of Ecclesiastical History as Professor Hitchcock. I hesitate not to say that, if you get him, you get a great treasure.

Strangely enough, in the face of such testimony as this from some of the weightiest men in New England, a number of leading members of the Board and the senior member of the Faculty, — excellent men, of large influence, and devoted

friends of the Seminary — strongly opposed the appointment. In this exigency Professor Hitchcock withdrew his name in the following manly letter: —

Bowdoin College, March 28, 1854.

To the Board of Directors of the Union Theological Seminary:

Gentlemen, — In permitting my name to go before you some weeks ago as a candidate for the vacant chair of Church History in your Seminary, I yielded to what appeared to be the leading of Providence, asking only for myself that I might know what the will of God was concerning me.

But the opposition which this nomination has met with, and, as I judge, is likely to meet with, is now an indication to me that I had better remain undisturbed in my present position, especially since the students and the friends of our College in the State at large have interposed in the matter, and remonstrated so earnestly against my removal. It is due to these friends and to myself that I be no longer a candidate for your vacant Professorship. By awaiting further action on your part, even if the chances were that this action would be favorable, I should only compromise my own reputation in the seeming to covet an appointment which I have never sought. I hasten, therefore, to anticipate all further discussion of my merits, by withdrawing my name from the canvass.

To have been thought of by so intelligent and so Christian a body of men for such an office, promising so large a usefulness, is an honor for which I thank you. But far above all personal considerations is my desire that you may have harmonious counsels, and so conduct the affairs of the important institution over which you preside as to advance most surely and most signally the kingdom of our common Lord.

Yours in Christian affection,

Roswell D. Hitchcock.

"All 's well that ends well." I refer to this incident the more freely, because a year later Professor Hitchcock was unanimously called to the chair, and those who had strenuously opposed his election when first nominated were in the end numbered among his warm friends and admirers.

An extract from a notice of Dr. Hitchcock's acceptance, written by me at the time, may not be here out of place.

The chair which Professor Hitchcock is called to fill will hereafter be designated as the Washburn Professorship of Ecclesiastical History. This name is given by the Christian lady whose munificence has endowed it, in honor of her lamented brother, the late Rev. Samuel Washburn, pastor of the Fifth Presbyterian Church in Baltimore. It is intended as a family memorial, and has, we understand, long since been in contemplation. We cannot imagine a more excellent way of embalming the name of the departed; nor can we think of one which would have been more grateful to his feelings, could he have foreseen it. We had the pleasure of knowing Mr. Washburn long and well. He was a fearless, earnest, whole-souled Christian man. His memory is most affectionately cherished in the hearts of his people at Baltimore; and we are sure that they, in common with all his old friends here and in New England, will hail with great satisfaction this enduring tribute to his worth. It is peculiarly fitting that Professor Hitchcock should be the first occupant of the endowed chair; for he and Mr. Washburn were intimate and warmly attached friends. Could the personal wishes of the latter have been consulted, his choice would, without doubt, have been that of the Board.

We have deemed it not improper to make these explanations; for they reflect honor upon all the parties concerned. Would that many Christian ladies whom God has endowed with wealth might thus perpetuate the names of sainted friends, by identifying them with institutions sacred to Christ and the Church! Such monuments are, in no small degree, "exempted from the wrong of time." They remind us of the beautiful fiction mentioned by Lord Bacon: "One of the poets feigned that at the end of the thread or web of every man's life there was a little medal containing the person's name, and that Time waited upon the shears, and, as soon as the thread was cut, caught the medals and carried them to the river of Lethe; and about the bank there were many birds flying up and down, that would get the medals and carry them in their beaks a little while, and then let them fall into the river; only there were a few *swans*, which, if they got a name, would carry it to a temple where it was consecrated."[1]

[1] The founder of the chair was Mrs. Jacob Bell, of New York. She was a native of Minot, Maine, and, like her brother, possessed uncommon force and decision of character. For some years she was a member of the Seventh Pres-

Dr. Hitchcock had been in New York but a short time when both in the pulpit and on the platform his services were in constant demand, and for a third of a century his popularity continued unabated. On accepting the call of the Union Seminary he wrote to me: "I shall go to New York with all my heart. God help me to do something after I get there!" These words express the spirit which marked his career during the next third of a century. Always busy, he was busy to the very last. "Blessed is that servant whom his lord, when he cometh, shall find so doing." Who ever charged him with being an idler in his Master's vineyard? It is to be regretted that he gave to the world so few fruits of his study in permanent form; but he seemed to have little ambition for literary distinction; his ideal was high and exacting, while his intellectual modesty caused him to shrink from the responsibility of authorship. But if his publications were few, his influence as a Christian scholar was large and potent. Who that listened to his patriotic addresses during the war for the Union will ever forget their eloquence, or the luminous skill with which he unfolded those vital principles of freedom, nationality, and moral order that lay at the foundation of the great contest? In some of the most important pulpits of New York and Brooklyn, his power as an interpreter and advocate of the central truths of Christianity, in their application both to the individual and to society, cannot easily be overestimated. How many through his presentation and enforcement of these truths first learned to cast away their prejudices against Orthodoxy and the spiritual faith of the Gospel! How many others were led to deeper, more cheer-

byterian Church, then under the pastoral care of Dr. Hatfield, and, later, of the Fifth Avenue Presbyterian Church under the ministry of Dr. James W. Alexander. She was a Christian woman of generous, broad sympathies, became much interested in the Union Seminary, and took great satisfaction and delight in watching Dr. Hitchcock's brilliant career, as well as in his warm friendship. She died in 1878.

ing, and more fruitful views of the truth as it is in Jesus! Hearing Dr. Hitchcock preach, twenty or thirty years ago, was a memorable event, if not a turning point, in the religious life of hundreds of men and women.

But it was as a teacher and guide of students of divinity that his influence reached its greatest power. He attracted them, gained their love and admiration, and moulded their sentiments by an irresistible charm. His method of instruction was easy and direct; his statements were of crystal clearness; and the sympathetic glow which the subject kindled in his own mind diffused itself instantly to the minds of his hearers. At times, when one of his higher moods was upon him and made itself felt in voice, manner, and language, the effect was magnetic. Then one saw that he was a born teacher. He had the rare gift of condensing, so to say, a whole mass of thought and feeling into a single sentence, and that in a way to intensify the distinctness, as well as force, of both. Sometimes he would do this by an apt metaphor; sometimes by a peculiar skill in the choice and collocation of words. These striking sentences often occurred in his most familiar talks to the students. Whether they came of premeditation, or were improvised, — the sudden inspiration of a full mind, — I cannot say. He was scrupulously exact in giving dates and in the minutest statements of fact; and the same intellectual virtue would of itself induce much care and forethought in even familiar talks concerning Christian truth and life. A "slipshod" manner of speaking about divine things seemed alien to his very nature; he could not endure it. He believed in the lasting power of a good impression, and this led him often to throw his whole soul into brief casual addresses, if so be the truth thus uttered might bear fruit unto life.

On the evening of December 6, 1887, an impressive service in memory of President Hitchcock was held in the Adams Chapel. A discourse by Dr. Shedd, giving a careful, discrimi-

nating estimate of his life and character, was followed by brief addresses from Professor George P. Fisher of New Haven, Professor Francis L. Patton of Princeton, and the Rev. Dr. Parkhurst of New York.

This sketch cannot be closed more fitly than in the words of Professor Schaff, spoken at his inauguration, on September 22, 1887, as Dr. Hitchcock's successor in the chair of Church History: —

We meet under a cloud, as we did seven years ago at the death of Dr. Adams, whose memory is still fresh and green in our hearts. But let us now, as then, look at the silver lining of that cloud. Our late leader fell, like his predecessor, "on the field of battle with his armor on." This is the coveted death of the heroes of war. Why not also of the heroes of peace? To die at threescore years and ten, on the summit of usefulness, in full vigor of mind, surrounded by those nearest and dearest, at a moment's warning, yet fully prepared, — this is a crowning mercy of God, granted to few of his chosen servants. It is an approach to the translation of Enoch and the ascension of Elijah.

Well may we envy the fate of Dr. Hitchcock, whose brilliant career ended in a glorious sunset. He is at rest; he wears the crown; he sees face to face. All problems of history are solved for him in the sunshine of God's eternal wisdom and love.

"He is gone, but we remain
In this world of sin and pain."

While we rejoice for him, we mourn for ourselves. Where and when shall we find a man of genius, learning, and eloquence so happily blended and consecrated to the service of religion, — a man of equal brilliancy and power in the chair, in the pulpit, and on the platform, — a man who had the same *curiosa felicitas verborum*, the faculty of clear, crisp, terse, startling expression, of coining, without effort or art, sentences like so many pieces of refined gold? He always spoke like a book, and could spare himself the trouble of writing books. His executive ability and success as President are embodied in these monumental buildings, which are at the same time his own monument for generations to come.

The workmen die, the work must go on. The same wise Provi-

dence which has watched over this institution from the beginning will not forsake it in the future. Extraordinary work is carried on by extraordinary men, ordinary work by ordinary men; but, whatever the work, God expects all his servants to be faithful; and it is neither genius nor talent, but faithfulness in their use, which has the promise of reward. Trust in God, and keep your armor on, and victory is insured.

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